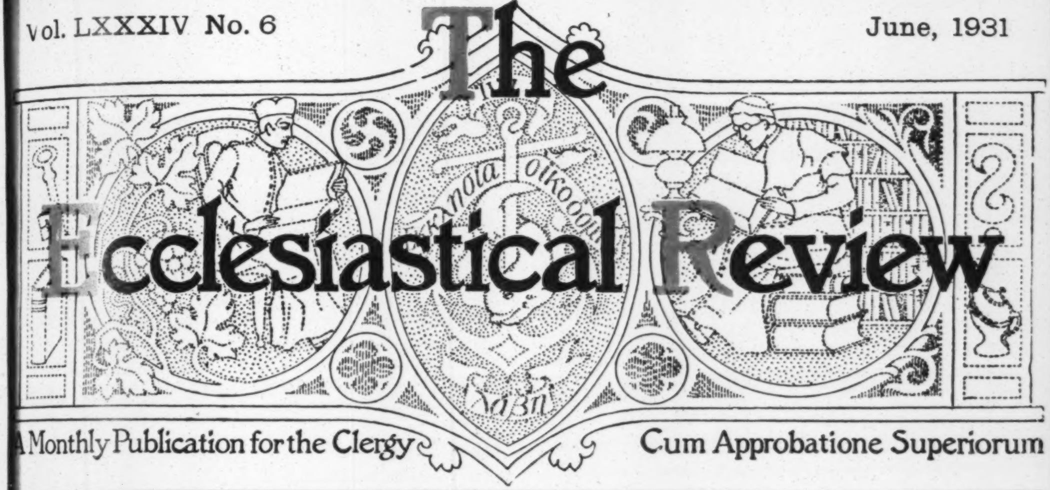
Vol. LXXXIV No. 6 June, 1931

The Ecclesiastical Review



A Monthly Publication for the Clergy Cum Approbatione Superiorum

CONTENTS

THE INTEGRITY OF THE HOME. International Coöperation for the Welfare of the Family 561
PATRICK J. WARD, Brookland, D. C.

A POINT OF VIEW IN PREACHING. Secondary Aspects of Sin 574
The Rev. WILLIAM J. KERBY, Ph.D.

SALAMANCA AND THE BEGINNINGS OF THE CHURCH IN FLORIDA 581
The Rev. PATRICK W. BROWNE, S.T.D., Ph.D., Catholic University of America.

PRIESTS AND THE THIRD ORDER OF ST. FRANCIS 588
The Rev. ANDREW NEUFELD, O.M.Cap., Mt. Calvary, Wisconsin.

EXAMINATION OF SEMINARIAN'S VOCATION. An Important Instruction .. 614

MEDICAL FEES FOR THE CLERGY 616

HISTORICAL PROOF OF EXTREME UNCTION 618
FRA ARMINIO.

TWO DISPUTED QUESTIONS 620
The Very Rev. JOHN A. RYAN, S.T.D., LL.D., Litt.D., Washington, D. C.

WHY FATHER KELLY FOUND FEW FERVENT CITY-BORN CATHOLICS 624
The Rev. DAMIAN CUMMINS, O.S.B., Conception, Missouri.

RIGHT OF ASSISTANT TO SING HIGH MASS 627

RIGHT TO CHOOSE CHURCH OF FUNERAL AND PLACE OF BURIAL 629

HOLY VIATICUM DURING PROTRACTED ILLNESS 632

ORDINARY'S PERMISSION TO TRANSFER "MISSA PRO POPULO" 634

RECENT THEOLOGY 635
The Rev. FRANCIS J. CONNELL, C.SS.R., Esopus, New York.

CONTENTS CONTINUED ON PAGE VIII

PUBLISHED BY BOARD OF TRUSTEES
OF THE
AMERICAN ECCLESIASTICAL REVIEW
FOR
THE CATHOLIC UNIVERSITY OF AMERICA

PUBLISHED AT
113 E. Chestnut Street
Lancaster, Pa.

1722 Arch Street
PHILADELPHIA

GENERAL OFFICES
1722 Arch Street
Philadelphia, Pa.

Copyright, 1931: American Ecclesiastical Review

Subscription Price: United States and Canada, $4.00—Foreign Postage, $1.00 additional
Agents { Great Britain: Burns, Oates & Washbourne, Ltd., 43 Newgate St., London, E. C. 1, England.
Ireland: Veritas Company, Ltd., 24 Upper O'Connell St., Dublin
Australia: W. P. Linehan, 8 Bourke St., Melbourne
Entered, 2 July 1904, as Second Class Matter. Post Office at Lancaster, Pa., under Act of 3 March, 1879
March 5, 1930, under Act of February 28, 1925

[Title-page, Contents and Index to Volume LXXXIV go with this number.]

Altar Wine Supremacy

For Over 50 Years

The Covick altar wines are produced in California and have the unqualified approval and commendation of all the Bishops of California.

The Chancellor of the San Francisco Archdiocese, under the authority of His Grace the Most Reverend Archbishop, supervises the making of the Covick wines.

The Covick wines are made expressly for sacramental purposes. They are absolutely pure fermented juice of the grape matured in the wood under expert and careful supervision for a period of five years before being shipped to the clergy.

The Symbol of Altar Wine Supremacy

Besides being valid and licit matter for the Holy Sacrifice, beyond semblance of doubt, the Covick wines, because of their rich, mellow, wholesome character, are the ideal wines for the fasting priest.

Of unquestionable origin, absolute purity and unvarying reliability, the Covick wines have enjoyed the confidence of the clergy since 1877—a period of 52 years.

The Covick wines are everywhere recognized as altar wines of the highest possible standard of excellence—wines of supremacy in every sense of the word and the finest altar wines obtainable anywhere.

+ + +

THE Covick ALTAR WINES and any further information
may be procured through the following:

T. F. RODDEN AGENCY, 25 BARCLAY ST., **NEW YORK, N. Y.**
FEE BROTHERS, 21-27 N. WATER ST., **ROCHESTER, N. Y.**
THE JAMIESON-TRAYNOR CO., 3210 EUCLID AVE., **CLEVELAND, OHIO.**
THE COVICK AGENCY, 33 SOUTH WELLS ST., **CHICAGO, ILL.**
THE COVICK AGENCY, KANSAS CITY, **MISSOURI.**
THE COVICK COMPANY, 328 STOCKTON ST., **SAN FRANCISCO, CAL.**

The Covick Company

ESTABLISHED 1877 **INCORPORATED 1900**

THE

ECCLESIASTICAL REVIEW

NINTH SERIES.—VOL. IV.—(LXXXIV).—JUNE, 1931.—NO. 6.

THE INTEGRITY OF THE HOME.

International Coöperation for the Welfare of the Family.

THERE are many ways of studying the decline of home influence in modern life and of attempting to judge the effect on Catholic life, of this process. Perhaps no other method is more impressive than that of reviewing the efforts of many nations to strengthen the ideals of family life and to provide sources of strength at points where the integrity of the home is threatened. The following brief survey of such efforts may serve to direct attention to this fundamental problem and arouse new efforts among the clergy, to safeguard the Christian home in present-day conditions.

In 1927 there was formed by a number of organizations, Catholic and non-Catholic, from this and other countries, the Comité International pour la Vie et la Famille, the purpose of which is "to uphold the rights of the family, chiefly of the large family, and to defend it against all tendencies threatening its integrity." Its "constituent associations" were confined to those organizations which called it into existence. These were the Ligue des Familles Nombreuses de Belgique (Belgium), League of National Life (England), Federation Nationale des Associations de Familles Nombreuses (France), R. K. Bond voor Groote Gezinnen (Holland), Reichsbund der Kinderreicher Deutschland zum Schutze der Familie (Germany), Associacion Catolica de Padres de Familia (Spain), National Council of Catholic Men and National Council of Catholic Women (United States).

The Spanish and Dutch organizations are exclusively Catholic. The French Federation and the Belgian League are non-confessional, but are composed for the most part of Catholic organizations. L'Alliance Nationale pour l'accroissement de la Population Française, a member of the Fédération Nationale, is made up of all faiths and opinions. The German Reichsbund and the English League of National Life are non-confessional, but have a preponderance of non-Catholics on their governing committees. The French Federation embraces some 100 organizations which represent over 300,000 families and about 2,000,000 individuals. The Belgian League has a membership of some 130,000 families and the German Reichsbund more than 50,000 members. In the United States the National Council of Catholic Men and National Council of Catholic Women comprise twenty-three national organizations, some sixty diocesan and state organizations and councils, and about 2,200 local units.

It was to bring about some plan of action among Catholics and others who accept the Christian philosophy of family life that the representatives of these organizations from the several countries met toward the end of 1927 at Geneva in a little inn, La Brasserie de l'Univers (the Brewhouse of the Universe). Certain passing events indicated that deeper currents than the eddying tides of the political problems which just then were agitating that old historic city, threatened the tranquillity of nations.

What they met to discuss, namely, the Christian family and its protection, might seem to the man in the street far removed from questions of disarmament, of mandates, of reparations, of military occupation, indeed a matter altogether foreign to the field of international affairs. But social and humanitarian interests as well as political questions occupy the attention of nations, and experience has shown that in pursuit of these interests, the purpose and end of life as conceived by Catholics are frequently misinterpreted or ignored.

According to Christian teaching, the family is the unit of society and one of the chief means through which men are adequately directed toward their supernatural end. This is the universal teaching of the Catholic Church. Through the family is the race not only perpetuated, but given order, form and organization. When Christ restored the primary indissoluble character of marriage, it was His purpose to provide a permanent pattern of society which would stand out clearly through the many shifting forms that society might be likely to assume.

As society evolved under the Christian dispensation, the Church ever insisted on this doctrine, with the result that the Christian family as the unit of society became woven into every concept of law and every social theory. It is because this teaching of the Church became embedded in the thought and custom of nations that the family and civilized society have survived through the centuries.

The Church condemned as heretical the teachings of the Manichaeans, the Catheri and the Albigenses which would have destroyed the structure of the family. Her deep responsibility toward children is seen in her attitude throughout the ages toward their education. "The upbringing of a child," writes St. Thomas, "requires not only the mother's care for his nourishment, but much more the care of the father as guide and guardian, under whom the child progresses in goods both internal and external."

There are many who are striving to break down this achievement. There are those who deny the sacramental character of marriage, who hold it to be purely a civil, and even a social, convention. Others insist that the contract may be dissolved at the mutual consent of the parties, and that troublesome questions of the rights and care of children are avoided in such transactions by having all the indulgence of matrimony, while it lasts, without the burden of children. Every advocate of contraception within or without the married state, of companionate marriage, of divorce, is violently throwing down what Christ Himself set up.

These anti-Catholic and anti-social ideas are to be found in almost every country, seeking public recognition and the official sanction of governments. In the past ten years the advocates of these doctrines have extended their operations, and international organizations have been formed to further their propaganda in such fields as birth control. To mention two such organizations there are the International Neo-Malthusian League and the World League for Sexual Reform. The field of education has not been entirely free of their operations and influence. Efforts, which failed, have been made to give the League of Nations a control over education, ostensibly in the interest of promoting international peace. Education is conceived as based on the principle of humanitarianism rather than of religion. In 1923 there was organized the World Federation of Education Associations devoted to this principle.

On these questions Christian truth speaks definitely and decisively. Catholics therefore have the obligation to explain and defend that definite and decisive truth which is the groundwork of all sound sociology. It is for them to manifest a leadership both in national and international movements for protecting and sustaining family life. To further this end in the international field is the chief aim of such organizations as the Comité International pour la Vie et la Famille.

Many outstanding men and women from the various countries are actively interested in the work of the Comité International. The President of the Comité was until quite recently M. Auguste Isaac, honorary president of the Lyons Chamber of Commerce and one-time Minister of Commerce in the French Cabinet. Retiring because of his age, his place as president of the French Federation has been taken by M. François Marshal, ex-Minister of Finance and one-time president of the Cabinet. Dr. Frederick J. McCann, a non-Catholic, who is senior surgeon of the Samaritan Hospital for Women, London, an eminent gynecologist and president of the League of National Life, and Dr. Hans Konrad, president of the German Reichbund der Kinderreichen, are the vice-presidents. M. Felix Vieuille, a prominent French engineer, is the secretary general. The Comité has its headquarters in the Rue de Lille in Paris. Among many other prominent Frenchmen who are giving their support and service to this very important movement are ex-Minister of Marine Adolphe Landry, Senator François Saint-Maur, Deputy Alexander Lefas, Deputy Duval-Arnold, M. Paul Lefebvre-Dibon, M. Georges Picot, president of the Société Générale de Credit Industrial et Commercial, M. Boverat, M. Henry Brevier, director of the Marseilles Chamber of Commerce. From Germany there are Dr. Konrad and Dr. Engelsmann, chief of the Health Department of Kiel; from Holland, M. Van Meegeren, president of Holland's League for Large Families; Dr. Wyffels of the Catholic Lyceum, Bois-le-Duc, Venlo, and Dr. De Boer of the Lyceum at the Hague. From Spain as representatives to the Comité came Señor de Robles, head of the Association Catolica de Padres de Familia and Dr. Espinosa. Belgium is represented by men like Colonel Lemercier, of the League for Large Families, and M. Van de Vyvere, member of the present Belgian government. Of the English group, Dr. Halliday Sutherland, prominent for his discoveries in the aetiology of cerebrospinal fever, and Dr. McCann, both outstanding in the field of medicine, have been especially active in all the work of the Comité since its inception. The National Council of Catholic Men and the National Council of Catholic Women were represented both at the first meeting in Geneva and at the first Congress in Paris by Dr. Richard Purcell of the Catholic University and at the second Congress in Nymegen by Father Van der Heyden of Louvain University. Italy, Poland, and Switzerland have also had their representatives at the various meetings.

This recital will give an idea of the seriousness and determination with which this problem is approached throughout Europe, where outstanding public men and doctors, Catholic and non-Catholic, give their time and support to organizing movements to preserve the life and character of the family and the moral integrity of the nation. There is a lesson in this for American Catholic men—professional and lay.

The National Catholic Welfare Conference played an important role in bringing this international organization into existence. In 1926 the N. C. W.C. had communication with the Comité Permanent de la Natalité in Paris. Early in 1927 Dr. Halliday Sutherland expressed to the writer his failure to make connexion with any organization on the Continent fighting birth control. The N. C. W. C. at that time was seeking to establish contact with European organizations in view of the World Population Conference which was to meet at Geneva in September. Dr. Sutherland had in mind an international congress of societies opposed to birth prevention. A similar idea had already occupied the thought of the N. C. W.C. and Dr. Sutherland's suggestion was that such a proposal emanating from the United States would carry great weight. The proposal was made and eventually bore fruit at Geneva and Paris. The purpose and method of the Comité International are practically as suggested by the N. C. W. C., namely, that there should be set up a permanent central bureau for the exchange of data and information between organizations in different countries. It would also be a centre through which international conferences could be arranged to meet the international propaganda for Neo-Malthusian doctrines now carried on. The actual work of opposing birth control in each country and sustaining by constructive action the ideals of family life would continue in the hands of national organizations, strengthened by the knowledge of what was being done elsewhere. This plan has been substantially followed.

In June, 1928, was held, under the auspices of the Comité, the first International Congress on Family Life. It was attended by many notable doctors, theologians, and outstanding men and women. The questions presented in papers and discussed were "Birth Control, Intrinsically Immoral and Socially Disastrous" by the Rev. John A. Ryan, D.D.; "The Mental and Physical Health of Mother and Child in the Small Family," by James J. Walsh, M.D. These were presented through the N. C. C. M. and N. C. C. W. "Declining Birth-Rate in Europe," by M. Fernand Boverat; "Contraception, a Common Cause of Disease," by Frederick J. McCann, M.D.; "The Influence of Abortion on Population Rates," by Robert Engelsmann, M.D. Reports of the Leagues for Large Families were presented, setting forth measures taken to sustain the family, such as family allowances and tax exemptions in various countries. Dr. Foveau de Courmelles, a French surgeon, bore out the findings of Dr. McCann on the dangers of contraception.

A second Congress was held in 1929 at Nymegen, Holland, and in 1930, at Antwerp. Cologne has been chosen as the meeting place in 1931. The Congress at Antwerp was officially recognized by the Belgian government, which was represented therein by M. Hyman, Minister of Labor.

It may be said that the work of the Comité International since its inception has been chiefly expository. Reports are made at each annual session of the progress in efforts to ameliorate the social condition of families through increased allowances and extension of reduction in taxation. This is the particular work of most of the Leagues for Large Families. There is also the steady effort to counteract Neo-Malthusian propaganda and expose its fallacies and dangers, particularly when that propaganda assumes an international character.

Subtle influences are constantly at work both in national governments and around the League of Nations. To offset these influences the Comité International has its chief value. It is sufficient to say that effective steps have been taken in this regard. So far the League of Nations has confined itself to purely statistical studies, and the Comité has been able to furnish the League, at the latter's request, important information regarding traffic in contraceptives and the state of legislation in various countries in restraint of this traffic.

Very interesting facts are available concerning family welfare in different countries. Germany has a system of social insurance and pensions for widows and orphans. In this system allowances are made for pregnancies. The Reich and the various states grant their officials a monthly education allowance up to 20 marks per child. Each state grants reduction not only in income tax but in other taxes, according to the size of the family. Reductions are made in school expenses, as for example in Prussia where 25% is allowed on the second child, 50% on the third, and total exemption for families of more than three children.

In Belgium, family allowances ranging from 30 francs to 150 francs a month per child are granted to all state officials. These are independent of income-tax reduction. A year ago the Belgian building societies, affiliated with the state-subsidized society for providing homes for the working classes, were ordered to graduate rents from 20% for three children to 50% for six or more, according to the number of children under sixteen years of age in a family. During 1930 a law was passed granting family allowances to all wage earners except those boarded and lodged by their employers. These allowances are 15 francs a month for the first child, 20 francs for the second, 40 francs for the third, 70 francs for the fourth, and 100 francs for each child thereafter. This applied to some two million workers who are heads of families. The employer pays into a government fund at the rate of 65 centimes a month for every male and 35 centimes for every female. This law was passed chiefly through the efforts of the Belgian League for Large Families. Exemptions from military service are granted to fathers of six children. An education fund under the League for Large Families gives advances without interest for the education of children in large families, and the state subsidizes this fund to the amount of half a million francs a year. Railway reductions are given to two or more members of a large family traveling together.

In France any family of four children not subject to income-tax receives from the state a yearly allowance of 360 francs on the fourth and subsequent children. When the father is dead, the allowance begins on the second child, or where the mother is dead, on the third child. Here also state officials receive family allowances. Social insurance gives to the wife and children of the insured free medical advice and supplies. Disability allowances are also given, according to the size of the family. As in Belgium many private firms grant family allowances in addition to wages and salaries. Employers have a special fund for this purpose and the grant varies from 15 to 60 francs a month. In the matter of housing, priority of tenure is granted to the larger families in the case of houses built by the societies for cheaper dwellings which receive state subsidies. Families with four children under 16 years of age get reduction of rent in houses in charge of a Public Office for Cheaper Dwellings. There are reductions in other taxes besides income tax. Railway reductions from 30% to 70% are allowed and there are reductions in school fees.

Spain has a system of temporary allowances to mothers at childbirth. Any female worker coming under the Worker's Compulsory Pension Scheme, on becoming a mother gets a sum of 50 pesos on condition she keeps her child and remains from work for at least two weeks. To a family of eight children whose parents' incomes is under 6000 pesos, a yearly state allowance of from 100 to 1000 pesos is granted according to the number of children. In Spain, officials of the civil and military service with eight or nine children can have their children educated free and have exemption from certain taxes.

In the United States Catholic action in support of the family and family ideals has many forms. There is care for families under the St. Vincent de Paul Society. There are many child welfare activities of institutional nature, over 700 such institutions caring for almost 120,000 children. Diocesan charities, the chief work of which is family welfare, have become a part of the administration of many dioceses in the past ten years. There are not quite forty such bureaus in about twenty states.

For decades Catholic organizations, whose effective work it would be impossible even to begin to summarize here, have, in their particular fields, greatly aided, and are aiding, in the preservation, the care of family life and the extension of the Christian principles underlying it. Such is the extensive work of the Knights of Columbus, the various Catholic Women's Leagues, the Catholic Big Brothers and Big Sisters, the Central Verein and its National Catholic Women's Union, the Catholic Daughters of America, the Daughters of Isabella, the Catholic Women's Order of Foresters, the Women's Auxiliary, A.O.H., the National Alliance of Bohemian Catholics, the National Polish Alliance and the Women's National Polish Alliance, the Catholic Slovak Union, the Queen's Daughters, the Christ Child Society, the Ladies of Charity organized in many cities, the Société de Saint Jean Baptiste de la Salle, the International Federation of Catholic Alumnae, the National Catholic Alumni Federation, the Knights of St. John, the Catholic Parent-Teacher Associations, Catholic Credit Unions. The list might be greatly extended and any omission is not intended as lack of appreciation. What we have listed gives evidences of the vast Catholic resources and extended activity devoted to this field.

The National Conference of Catholic Charities was formed in 1910 and has grown in importance and utility in the decade past, bringing to those engaged and interested in child care and the family the knowledge and experience of many groups and individuals. The Catholic Conference on Industrial Problems, while not directly or solely concerned with the family, through its program for a living wage and economic justice, closely affects family moral and material well-being. The Catholic Rural Life Conference, called into being in 1923 by the Rural Life Bureau of the N. C. W. C., devoted the greater part of its program at Springfield, Ill., in 1930, to the problems of rural family life.

The care of the immigrant family has, of course, ever been an important field of work, for many Catholic organizations. To them tribute must be paid for long zealous years of service. The labors of the Belgian Bureau, the Italian Auxiliary, Inc., the Leo House, the Mission of Our Lady of the Rosary and the St. Raphael Spanish Immigrant Society, all of them now actively working at the chief port of entry—New York—are of course well known for their service to immigrant families of those respective nationalities. Special sections have also been established in three large Catholic Charities, namely, the Immigrant Welfare Department in Boston, the Catholic Immigrant Aid in New York and the International Committee for Catholic Immigrants in Philadelphia.

The N. C. W. C. from the first provided for the care and practical handling of federal matters in immigration, and as a common central office offered its aid to all Catholic immigration organizations at home and abroad working in the immigrant field. Its Bureau of Immigration, while looking after the individual, whether single or married, Catholic or non-Catholic, has been particularly interested in immigrant families of all nationalities and has used every means to keep those families together. In such work it has received the cooperation of, and in turn, has cooperated with the diocesan immigrant agencies and the national Catholic organizations caring for particular classes of immigrants. The follow-up system instituted by so many of the dioceses has been one of the most effective means of preserving both the faith and the union of the family.

Under the present immigration laws of the United States the immigrant family, in which, as is the case most often, the father coming to this country leaves his wife and children, behind, presents a serious problem. The N. C. W. C. has made constant efforts to bring about a change in the immigration laws so that they will no longer stand in the way of reüniting the immigrant with his family.

The Bureau of Immigration, together with the N. C. C. M. and N. C. C. W. made a very strong case for this change on the introduction of the McGregor Bill in 1928. Archbishop Hanna, as chairman of the N. C. W. C. Administrative Committee, in a letter to the chairman of the committee of the

House in charge of this legislation, stated: "Some years ago we had the honor to present to this committee an extensive brief begging relief from the hands of Congress of the lamentable conditions resulting from the separation of the members of the family because of our present immigration law regulations. Every citizen realizes the inhumanity of keeping apart husband and wife, parent and child. Yet there are thousands of such cases in our country today . . . we ask that this situation . . . be relieved by the necessary legislative action."

The N. C. W. C. Bureau has, however, been indispensable in bringing together thousands of families involved in the intricacies of the immigration laws. This work has required an expert knowledge to be applied to an almost unlimited variety of situations, demanding an elaborate documentation to comply with immigration requirements. The Bureau also has constant relations with authorized migrant societies in practically every country.

An index of the important place given to family education is that for the last four years family education in its various phases has been the special subject for study and action considered by the International Union of Catholic Women's Leagues at its world representative meetings at Rome, under its Cardinal Protector, His Eminence, Cardinal Bonaventura Ceretti. Forty-eight nations are represented in this League and the President thereof is the personal appointee of our Holy Father, Pope Pius XI.

The N. C. C. W. is the representative body from the United States. The following resolutions passed by the recent Denver Convention of the National Council of Catholic Women are a reflex of this larger movement.

WHEREAS: The Christian ideal of the family is threatened more ruthlessly to-day than any other ideal and is violently assailed by exponents of birth control, companionate marriage, eugenic legislation, etc., with abundant evidence that such attack on so-called traditional morality is insidiously being introduced into halls of learning as well as halls of legislature.

RESOLVED: That a vigorous campaign of resistance be organized and that a constructive program of family education be launched—such program to include character education, parent education, and education for parenthood.

Be it further resolved: That a nation-wide committee be appointed to undertake an intensive study of the subject of Family Education, and to report a constructive program at the next annual convention of the National Council of Catholic Women.

Family education here in the United States is becoming more and more immediately the direct object of Catholic organized action and Catholic interest.

In August, 1930, there was held at Liège, Belgium, the fourth International Congress on Family Education in which the N. C. C. W. and the N. C. W. C. Department of Education took part, and for which was prepared by those departments a very full report on Family Education in the United States. This was the first Congress held in twenty years. Meeting under the Belgian Ligue de l'Education Familiale, an interdenominational body, though largely Catholic, the organization of this and previous congresses was the work of the International Commission of Home Education founded in 1905. Both commission and congresses, have been interdenominational in character. The recent congress concerned itself with *methods,* and not with policies which might conflict with the Catholic position. The sections of discussion were: Scientific Observation of the Child; Home Education in General; Home Education for the Pre-School Child; Home Education during and after School; Popularizing of Home Education by Children's Welfare Work, Social Work, Museums, etc. Under these sections were subjects such as Child Physiology and Psychology, Home Education of Abnormal Children, Practical Methods of Religious Education, Rural and Town Environment in Family Education, Coöperation between School and Family, Preparation of Young People for Family Life, Teaching of Family Education. The need for religious and moral education was stressed both by Catholics and non-Catholics.

The relation of these few facts will give an idea of some of the principal movements, national and international, which are now active in the promotion of family well-being. Modern laxity in home life and the resultant cancer which has been so evident throughout society have thrown into contrast the immeasurable value of the family group and the urgent need for salvaging it from the moral wreckage on all sides. The action of some organizations which are not directly influenced by the Catholic conception of the family seems hopeful. To them social work rests on a material basis, but they realize that if the family fails, social well-being, their main objective, will be all the more difficult, if not impossible of attainment.

When the important first International Conference of Social Work was held in Paris in 1928, it originally intended to assume a neutral character, but it was so clearly demonstrated, as to affect the whole program and constitution of the conference, that there was no scheme of social service worthy of the name which was not actuated by a religious principle and that it was impossible to consider the social work of any country apart from the confessional character of such work. In that Conference Catholic individuals and organizations had a recognized place. From the United States there were represented the National Catholic Welfare Conference, the National Council of Catholic Women, the National Catholic Social Service School, and the Bureau of Immigration. All the Catholic organizations of the different countries represented worked together, holding conferences between sessions.

The second International Conference of Social Work which will meet in Frankfort, Germany, in 1932 or 1933, will come even closer to a vital concern of Catholics when its deliberations will center round social work and the family. It will embrace such matters as public health and the family, abnormal family relationships and broken homes, protection of the family by social insurance, economic insecurity and the family, and welfare of alien families. Every one of these phases has for the Catholic definite moral implications. While the examination of such problems is a step in the right direction and will receive encouragement and coöperation from Catholics, there is always the danger that the real and true purpose of the family may be obscured, and that the family may be the sufferer at the expense of the individual. It forcefully brings home to us the urgent necessity for Catholics to study the family in its relation to social work. It also shows the need of well-knit Catholic national organization and effective international coöperation.

PATRICK J. WARD.

Washington, D. C.

A POINT OF VIEW IN PREACHING.

Secondary Aspects of Sin.

ATTENTION was called in our May issue to the difficulty which confronts the preacher in endeavoring to hold the interest of his hearers who will undoubtedly have heard unnumbered sermons on the topic selected. An illustration was offered in respect of sin concerning which we must preach in season and out of season. It is just possible that many of the faithful have never realized that consciously or unconsciously certain steps are taken which actually dispose one toward sin. In as far then as this is the case, a sermon on preparation for sin ought to furnish an approach to the topic and, if well worked out, give to the hearers a new quality of self-knowledge heretofore overlooked. If the suggestion has any value (a point which the writer wishes not to urge with undue emphasis), it might be well to suggest further considerations that can be brought together under the title, Secondary Aspects of Sin. Let it be said again that the essential nature of sin should never be overlooked. Hearers should never be allowed to forget that there is involved in it a rebellion of the creature against the will of his Creator. However, no action is ever isolated out of life, whether it be a sin or a virtue. There are antecedents and consequences involved in every action. The understanding of these is certainly helpful in strengthening resistance against sin and in winning unquestioning loyalty to virtue. The secondary effects of our behavior which are so often overlooked, are cumulative forces in life which strengthen our character or weaken it, as the case may be. Nevertheless they frequently escape all attention.

I.

Search through Holy Scripture calls our attention to a striking fact. It is that there is constant reference to the deceitfulness or trickiness of sin. Eve answered our Lord, "The serpent deceived me;" and the text of Holy Writ records the lies by which she was seduced. St. Paul refers to this as follows: "But I fear lest, as the serpent seduced Eve by his subtlety, so our minds should be corrupted and fall from the simplicity that is in Christ" (II Cor., 11:3). St. Paul says again in Ephesians, 6-11, " Put you on the armor of God that you may be able to stand against the deceits of the devil." And in Hebrews, 3:13, he warns us not to be hardened "through the deceitfulness of sin". It is not necessary to multiply texts. Revelation and human experience agree that sin employs misrepresentation, disguise, deceit, as it undertakes to win its way into the life of the Christian. " Beware lest perhaps your heart be deceived and you depart from the Lord" (Deut. 11:16).

In all of these Scriptural warnings against sin, we find that it is represented using characteristic methods of deceit as it tries to mislead its prospective victim. In fact however, the deception referred to is self-deception. There are two primary terms in sin: the law of God and a deliberate act of rebellion. Now the law of God calls for self-discipline, exacting spiritual ideals and courageous obedience at whatever cost. Natural dislike of effort and of surrender on the one hand and the vehemence of desire on the other hand combine to create a wish to have one's way. When this wish is strong, it calls to its assistance many familiar traits that affect mind and will and weaken resistance. Treating temptation lightly, minimizing the evil of a course of action greatly desired, attempts to convince oneself that resistance is useless, exaggeration of the alleged advantage of sin, the impulse to imitate others, misrepresenting the apparent ease with which sin is forgiven, pathetic insistence upon the mercy of God, are some of the more familiar methods of self-deception alluded to. When we say that sin is tricky and deceitful, it would perhaps be better to say that it is the prospective sinner who deceives himself.

However we describe the situation, one elementary truth stands forth. It is that very often, perhaps nearly always, some kind of self-deception occurs in the process of sinning. The Christian who is not aware of this, or, being aware of it, gives it no attention, invites the disaster against which his better self should recoil and in the wake of sin does recoil with pathetic regret. Adequate instruction on this feature of sin which brings to attention the more familiar forms of self-deception ought to accomplish very much in making character strong and honest and in leading Christians to call things by their true names in dealing with temptation.

The watchfulness that is constantly insisted upon in Christian teaching must involve the understanding of this danger of deception, and readiness to defeat it at whatsoever cost. This is particularly true because the actual beginnings of sin are in themselves not necessarily sinful, and they will vary to the widest degree in individual lives. The embezzler who commits a crime and is disgraced and punished might find the beginnings of his sin in unimportant actions against which at the beginning his conscience failed to warn him because he lacked understanding and fidelity. A personal emergency, an apparent chance to make some easy money might have led him originally to take a small amount of money which he intended to replace at once. His mind screened off the significance of this infidelity and he deceived himself by believing that he intended no harm. One step led to another until disaster came. Had the unfortunate victim recognized at the beginning that his action was a first step in the process of deceiving himself, the promptings of his better self might have saved him from his later sin.

The drunkard never intended to become a drunkard. He found a thousand excuses for early indulgence that gradually undermined resistance, and the inevitable logic of carelessness brought upon him the penalties of his self-deceit. James, the well-known psychologist, offers a striking illustration of this in describing the mental process involved in becoming a drunkard.[1]

---

[1] ECCL. REVIEW, Dec., 1927, p. 622.

"Where, however, the right conception is an anti-impulsive one, the whole intellectual ingenuity of the man usually goes to work to crowd it out of sight and to find names for the emergency, by help of which the dispositions of the moment may sound sanctified, and sloth or passion may reign unchecked. How many excuses does the drunkard find when each new temptation comes. It is a new brand of liquor which the interests of intellectual culture in such matters oblige him to test; moreover it is poured out and it is a sin to waste it; or others are drinking and it would be churlishness to refuse; or it is a bit to enable him to sleep; or just to get through this job of work; or it isn't drinking, it is because he feels so cold; or it is Christmas day; or it is a means of stimulating him to make a more powerful resolution in favor of abstinence than any he has hitherto made; or it is just this once, and once does not count, etc., etc., *ad libitum*—it is in fact anything you like except being a drunkard. That is the conception that will not stay before the poor man's attention. But if he once gets able to pick out that way of conceiving from all the other possible ways of conceiving the various opportunities which occur; if through thick and thin he holds to it that this is being a drunkard and is nothing else, he is not likely to remain one long. The effort by which he succeeds in keeping the right name unwaveringly present to his mind proves to be his saving moral act."—*Papers on Philosophy*, p. 72.

It is certain that many of the tragedies that occur in the relations of the sexes find their beginnings in gradual steps that were too easily excused and lamentably misunderstood and were never foreseen, and the outcome never wished. One of the difficulties which confronts all spiritual teachers is that so many are unwilling to believe warnings against the beginnings of sin because, it is claimed, there is no color of sin in them. Even pagan wisdom understood this. " Principiis obsta; sero medicina paratur quum mala per longas invaluere moras."

It is necessary, therefore, to include in one way or another instruction on these aspects of sin if instruction is to be complete. So long as these truths are misunderstood or viewed with indifference, the Scriptural warning to be on guard against the deceits of sin will remain unheeded. In all warfare efforts are made to know the psychology of the enemy; to understand his peculiar traits, to know how he attacks, to anticipate his action and to discount every subterfuge to which recourse is taken. Now if the Christian life is a warfare, some understanding of the psychology of sin, of its methods of approach, of the assistance offered from within ourselves by natural traits, must be achieved in defending the soul against its approaches and in maintaining loyalty to our Divine Lord.

The ingenuity of the preacher will be taxed to its limit in finding a way to overcome indifference and to convince his hearers that these are elementary truths from which there is no escape. Material in illustration is furnished by everyday life as lessons are drawn from it. Spiritual appeal gains in authority, and understanding is lodged in the hearts of the faithful as such interpretations show to each soul the particular meaning of its own experience.

II.

Another consequence of sin which is too readily overlooked accounts for most of the history of habitual sin. The commission of any sin whatsoever involves a promise to repeat it. That promise is etched into the very fibre of life. Undoubtedly the sinner is inclined to isolate his sin, to say to himself that it will be committed only once, that he will repent of it and be done with it. But the laws of nature operate independently of one's wishes. The impulse to repeat a sin is inherent.

Because of memory, weakness, experience, and in spite of remorse, the prospect of repetition remains as one of the consequences of sin. Of course, it is by no means certain that the repetition will occur. Repentance, later graces, the distressing self-revelation involved in the transgression may be vehicles of strength under the providence of God that not only hinder repetition but also prompt one to deeper spiritual life. The history of many saints, beginning with Peter and Magdalen, tells us this with impressive force. But the sinner should be brought to recognize that he has introduced into his life a new source of weakness after his first serious sin and that only too often that weakness will be manifested in later offences against the law of God.

III.

Another mysterious consequence of sin is found in its delayed punishment. This is hinted at in the fifth chapter of Ecclesiasticus: "And say not how mighty am I? and who shall bring me under for my deeds? for God will surely take revenge. Say not, I have sinned and what harm hath befallen me? for the most High is a patient rewarder. Be not without fear about sin forgiven and add not sin upon sin. . . Delay not to be converted to the Lord and defer it not from day to day. For His wrath shall come on a sudden and in time of vengeance He will destroy thee."

We know from constant Christian teaching that mortal sin is the only true disaster in the world. Saints have exhausted their vision in attempting to interpret for us its awful significance viewed in the light of the redeeming love of Christ. If sin were swiftly and visibly punished, resistance against it would be strong and constant. But if the punishments of sin are apparently long delayed, the sinner is deprived of the secondary help that he might otherwise have in his resistance. Few of us touch fire, because our mistake is swiftly punished by acute pain. Mistakes of diet followed immediately by suffering are easily corrected. But mistakes whose penalties are long delayed are constantly committed, because one fails to associate the mistake with the penalty. Such inadvertence is inherent in our nature and too few rise above it. It is true that remorse is a swift punishment of sin, particularly in the beginnings of its history. But sin repeated makes remorse less keen and ultimately it ceases to become a factor at all. This is one reason which should lead the preacher to do his utmost to place the judgment of sin in the keeping of divine faith and to hold before the imagination of the faithful the spiritual consequences of offending while dealing with its secondary aspects.

These observations gain some strength because of increasing indifference to the social punishment of sin. The faculty of moral indignation seems to be all but atrophied in social life. If serious offences were swiftly punished by public opinion, many would be strengthened against corresponding temptations. The growing assumption that a man's personal character is his own concern hinders swift social punishment from following upon many sins.

This point may be urged only under reservation. One might readily claim that, notwithstanding general social indifference to sin, there are many sins which are swiftly punished by social ostracism, loss of reputation and public disgrace. Nevertheless such sins recur with sufficient frequency to cause general consternation. Murder, embezzlement and marital infidelity are instances in point. We find in such cases types of persons so impulsive or malicious or self-deceived as to believe that they can offend against the law of God and escape detection. This is, of course, an illustration of the well-known fallacy of self-exception, a curious belief that some kind of luck or skill will enable one to defy God and man successfully. These facts do not, however, set aside the truth that the wish to escape social condemnation and to have a good reputation is a supplementary form of strength which keeps many in the ways of rectitude who otherwise might lack sufficient moral strength. It is on this account that increasing social indifference to one's character is a source of weakness and the occasion of much sin. Nothing can better illustrate this than the elaborate precautions which are so often taken by the sinner to avoid discovery. These efforts are a significant illustration of the power that public opinion might have in supporting the ideals of the Christian life.

IV.

There is a further consequence of sin before which we must stand in pitiful helplessness. It is the transfer into innocent lives of disaster, sorrow, or disgrace that follows upon sin. This occurs, of course, only when sin is publicly known and is followed by disgrace. No census will ever tell us of the number of broken hearts caused by the disgraceful behavior of a member of a family. No one has ever measured the rivers of tears resulting because of shame and disgrace brought upon innocent souls. There is a mystery of human solidarity here before which we stand baffled while we await an explanation in God's good time. If it were possible for the sinner to concentrate upon himself the consequences of his sin and to leave those connected with him untouched by his disgrace, this would indeed be a fairer world in which to live. But the dreadful law that identifies many innocent lives with that of the sinner allows no escape so long as love obeys its loyalties and is generous to those who forfeit all claims to its devotion.

V.

Finally, one may mention spiritual dulness as a consequence of sin. From a spiritual standpoint one has less strength of will, less appealing vision of God, less vigor in one's spiritual loyalties, because of sin. It could hardly be otherwise when we consider its nature. The celestial vision that had held one innocent and loyal is suspended by mortal sin. So fundamental a change could hardly take place in a human soul without leaving devastating consequences. Unless later grace and deep repentance intervene, the Christian after sinning is immeasurably weaker and spiritually poorer than he was before his sin. Since the change is due to his own choice, the penalties of his spiritual dulness await him in the days to come. And this would seem to involve a change in the Providence of God. Yesterday that Divine Providence dealt with an innocent soul. To-morrow it will deal with a soul that has risen in rebellion. The particular Providence that deals with us, deals with our sins and our virtues as our choices govern them.

Inadvertence to this truth is a serious matter in the spiritual history of any life. When a Christian permits his spiritual condition to become a matter of secondary importance among all of the interests of his life, he is in danger of seriously underrating the meaning of sin. He may do this without recognizing it, and in the distracting confusion of life he is apt to do so. One of the tasks of the preacher is to recognize this and to do his utmost to convince his hearers of the supreme importance of spiritual integrity at every moment in life. The realization that a mortal sin modifies the way in which the Providence of God deals with us one by one contributes to the strength of spiritual ideals and stirs the impulses of loyalty to God to constant action.

WILLIAM J. KERBY.

SALAMANCA AND THE BEGINNINGS OF THE CHURCH IN FLORIDA.

LESS than a quarter of a century after Columbus had discovered the New World, Ponce de León laid the foundations of New Spain on the mainland of America, where now stands the City of St. Augustine. The names given by Columbus and Ponce de León to the lands which they discovered—*San Salvador* and *Pascua de Florida*—evidence their Catholic faith; and though "San Salvador" has been obscured in the present appellation of Guanhani — the first land seen by Columbus, *Pascua de Florida* remains, in an abbreviated form, as the official designation of "The Everglade State," whose delightful climate seasonally allures tens of thousands who desire to escape the wintry blasts of the Northland. To many, however, the greatest attraction which Florida offers is the City of St. Augustine, where still survives the glamor of its Hispanic days; for there is much that is reminiscent of the venturous daring of the Conquistador and the apostolic zeal of the missionary. Many sojourners in the old city are interested in the old fort and the Plaza de Armas; but Catholics should visit the site of the chapel of Nuestra Señora de la Leche, or tarry within the hallowed precincts of the old Talomato mission where are interred many defenders of the Faith in the Southland. As you enter the old cemetery there, you will find memorials that have special historic interest: on the right stands a weather-beaten tomb, simple yet imposing, which bears a Latin inscription, still decipherable, that tells the life-story of the Rev. Miguelo O'Reilly whose earthly remains lie beneath.

Miguelo (Michael) O'Reilly was one of the first priests whom the University of Salamanca furnished to the Church in the Southland; and whose names are writ large upon the pages of the history of Catholicism in St. Augustine, Pensacola, Mobile, and Natchez.

St. Augustine is the oldest city within our borders. Its foundation antedates the coming of the Pilgrims to the shores of New England by more than half a century. Its cathedral has a full set of records from the year 1594. The Holy Sacrifice was offered there for the first time on 8 September, 1565, at Nombre de Dios, around which grew an Indian village. There a chapel was built in which was placed a statue of Nuestra Señora de la Leche. When English soldiers raided the little Spanish outpost in 1727 they plundered the chapel, and carried off everything of value, including the statue. There is a venerable tradition that this was destroyed at Fort Mosé by an English colonel named Palmer, who later met his death on the very spot where he had broken the statue to pieces. In 1728 the chapel at Nombre de Dios was demolished by the Spanish governor to prevent its further desecration by English soldiers.

Florida was ceded to England by the Treaty of Paris (1763), and a great number of the Spanish settlers left the country. About five years later an English association obtained a grant of lands at Mosquito Inlet, where they proposed to establish plantations for the manufacture of indigo and sugar, and about fifteen hundred Minorcans, Greeks, and Italians were brought out to work on the plantations. They were located in the Inlet in a settlement which was called New Smyrna. Two Catholic priests—Dr. Andrew Camps and Fr. Bartholomew Casas Novas, a Franciscan—came with them. Here a new parish was established by the Bishop of Santiago de Cuba, to whose jurisdiction Florida then belonged. The settlers at New Smyrna were treated very harshly, and nearly a thousand of them died in less than ten years. Fr. Casas Novas protested vehemently against the cruelties perpetrated on his flock, and he was transported. Dr. Camps, who was a native Minorcan and a British subject, would not leave his flock, and he labored among them mid great privations for many years. He spent the last years of his life at St. Augustine, where he ministered to a congregation of Spaniards and Minorcans.

When the King of Spain, Charles III, had learned that Dr. Camps, who was broken in health, was unable to continue his ministry, he applied to the Bishop of Salamanca for priests who could minister to the Minorcans and the few Spanish settlers who had remained in the territory that had formerly belonged to Spain. The Bishop chose Thomas Hassett and Michael O'Reilly from the Irish College; and the King defrayed their expenses. He also provided them with books and clothing, and assigned them an annual salary of three hundred dollars. The two priests met with many vicissitudes on land and sea, and did not reach St. Augustine until 1784. In the interim a new nation had been born—the United States; and Florida again became a Spanish possession. Fathers Hassett and O'Reilly came to St. Augustine with the Spanish troops. The former became parish priest of the city, with Fr. O'Reilly as his curate and chaplain of the troops forming the garrison of the fort. They found but few traces of Catholic life in the city; and the only place where divine services could be held was a room in a wretched house where Dr. Camps had lived for some time. Soon, however, the religious aspect of the city of Menendez changed; and when Father Hassett left St. Augustine, Father O'Reilly, who had assumed the pastoral burden, obtained a site for a new church, on the Plaza de Armas, and in April, 1792, began the erection of a building worthy of the old city. Material from the ruined shrines at Tolomato and Nuestra Señora de Leche were used in the erection of a splendid structure, which was completed in August, 1797, and dedicated on the Feast of the Immaculate Conception. It stood as a monument of the Catholic faith in Florida for a century, when it was destroyed by fire: it has since been rebuilt, and it is the chief glory of Catholicism in " The Everglade State ". Fr. O'Reilly labored alone as parish priest of St. Augustine until 1792, when he was joined by another Salamancan priest, Fr. Crosby. He died at St. Augustine in 1812, and was interred in the cemetery at Tolomato.

During this period the Hibernia Regiment, which once formed part of the famous Irish Brigade in the service of France, was stationed at St. Augustine, and among its officers we find such names at O'Donovan, Curtis, Delaney, O'Reilly, and Baron; and there were many Catholics among the rank and file. At Pensacola we find another Salamancan, Fr. Colman, who was chaplain of the garrison and parish priest of the settlement; he labored there until 1822, when he retired with the Spanish officials. The parish had a mixed population of Spanish, French, and Irish. This we know from its baptismal register and the "frail memorials" found in the cemetery.

Not here only do we find the Irish priest in the Southland: we find him in Baton Rouge, Mobile, and Natchez. Among the Hibernian element we have the names of such distinguished priests at William Savage, Michael Lamport, George White, and Constantine Mackenna—Salamancans all. They reached the United States in 1787 by way of Havana.

Those priests, like the others who had preceded them, were alumni of the Irish College in Salamanca of which the official title is *El Real Colegio de Nobles Irlandeses.* It was founded by Philip III, and opened in 1593. The support of the students was provided for by royal endowment, and its management was entrusted to the Jesuits. Since their expulsion from Spain (1767) the rectors of the Irish College in Salamanca have been selected from the secular clergy by the Bishops of Ireland and confirmed by the King of Spain. At present the students of the College attend lectures at the diocesan seminary which has taken the place of the theological faculty of the ancient university.

The University of Salamanca, whose motto is "Alma mater de virtudes, ciencias y artes", developed from the cathedral school which flourished there in the twelfth century; but its actual founder was St. Ferdinand. It received a royal charter on 8 May, 1254, and ranked next to the University of Paris. It had "the first educational code in modern Europe". During its palmy days some of the most learned men of the age, such as Francesco de Vittoria, "The Father of International Law", and Fray Luis de León, taught there; and in the catalogue of its professors figure the names of such celebrated women as Doña Beatriz Galindo (the *Latina*), and Doña Alvara de Alava.

The city of Salamanca, of which the University was the glory, occupies a charming site on the right bank of the Tormes, and is still redolent of the ecclesiastical life which gave it the title *Roma pequeña* ("Lesser Rome"). Its streets are full of life, notably the splendid *calle de Zamorra* which leads to the *Plaza Mayor*—"the handsomest public square in Europe". This is surrounded by ninety arcades, and on the tympana are sculptured busts of Spanish kings and worthies. The classic city has numerous buildings of historic importance, of which the most interesting to students of American ecclesiastical history is the Dominican convent of San Esteban where still may be seen the cell once occupied by Francesco de Vittoria and the monastic abode of Columbus whilst a guest of the Prior, Diego de Deza.

Diego de Deza had a most remarkable career. A native of Colegiata, he entered the Dominican Order at San Ildefonso, in Torre, made his studies at the University of Salamanca, and later was Dean of its Faculty of Theology. His great learning and piety soon attracted the attention of the royal family, and he was bidden to court to supervise the education of Prince Juan. Queen Isabella was profoundly interested in the education of her children, and she had established in her palace a school similar to the Palatine School of the Carolingians. Like another Alcuin, Diego de Deza "had an unbounded enthusiasm for learning, and his warm-hearted disposition made him universally beloved". He became confessor to the Queen, and subsequently he was appointed to the bishopric of Zamorra, whence he passed to the Sees of Salamanca, Jaén, and Palencia. Later he became Archbishop of Seville; and, shortly before his death, he was named Archbishop of Toledo and Primate of Spain.

Much has been written about the "condemnation" of Columbus by the Faculties of the University of Salamanca; but this is now regarded as a myth. The fact is that Columbus received his earliest support and greatest encouragement from Diego de Deza, who was at the time professor of theology at the University.

Columbus left Portugal at the end of 1485, after a fruitless effort to interest King John II in his project, and set out for Spain to seek the patronage of Ferdinand and Isabella. On arrival in Castile he found a welcome at La Rabida where resided Fr. Antonio de Marchena, Provincial-Vicar of the Franciscan Province. Through the offices of this kindly man, the project of Columbus obtained the support of Luis de la Cerdo, Duke of Medinaceli, who received the wandering Genoese into his home, and endeavored to get him a hearing by their Catholic Majesties, who at the time had their court at Salamanca. After the hearing, Ferdinand and Isabella ordered that the project of Columbus should be discussed by a commission (Junta). Forthwith a Junta was convened under the presidency of Hernando de Talavera, a Hieronymite, Prior of the Monastery of Prado. Meanwhile Columbus was a guest of the Dominicans at San Esteban. The Prior of San Esteban was Diego de Deza, who was then about to vacate the chair of theology at the University to become tutor to Don Juan.

The chapter-room of San Esteban, where presumably the sessions of the Junta were held, must have presented a curious spectacle—a foreign mariner without rank or repute, relying solely on the reasonableness of his scheme, standing before a group of royal commissioners, nearly all of whom regarded him as a visionary. Washington Irving thus describes the assembly: "Among the number who were convinced by the reasoning and warmed by the eloquence of Columbus was Diego de Deza, a worthy and learned friar of the Order of St. Dominick, at the time professor of theology in the convent of St. Stephen's, but who became afterward archbishop of Seville, the second ecclesiastical dignitary of Spain. This able man was above the narrow bigotry of bookish lore; one who could appreciate the value of wisdom even when uttered by unlearned lips. He was not a mere passive auditor; he took a generous interest in the case, and by seconding Columbus with all his powers calmed the blind zeal of his more bigoted brethren, so as to obtain for him a dispassionate, if not an unprejudiced hearing." Despite the sympathetic support of Diego de Deza the decision of the Junta was unfavorable to Columbus; and so hindered for a time the acceptance of his project.

Certain historians have peopled the chamber where the Junta was held with a number of learned theologians and scientists from the University of Salamanca who disputed every argument of Columbus and based their contentions on the opinions of St. Augustine and Lactantius and the *dicta* of some early writers on cosmography; and they have unfailingly characterized the University of Salamanca as a seat of ignorance and intolerance. Only one representative seems to have been present at the sessions of the Junta, and "the scientific faculty of the University nowhere seems to have been called for consultation." John Boyd Thacher, who is possibly one of the greatest American authorities on the life and voyages of Columbus, states that "there is no reflection to be cast on the intelligence or learning of the University of Salamanca."

After the adverse decision of the Junta of Salamanca Columbus still pursued his project, "aided and sustained by grants from the royal treasury". Influence was exercised at Court which had far-reaching results. This "influence" presumably came from the activities of Diego de Deza, whose interest in the Genoese navigator never flagged.

After years of patient waiting, we find Columbus again at the convent of La Rabida, of which the Guardian at the time was Fr. Juan Perez, whose influence at Court was paramount. On behalf of Columbus he wrote to Queen Isabella and urged a reconsideration of the decision which had been rendered by the Junta at Salamanca. The result was that a Junta was held at Santa Fé in the early autumn of 1491. This also rendered an unfavorable decision. Shortly afterward (2 January, 1492), occurred the most momentous event in the reign of Ferdinand and Isabella—their entry into the far-famed City of Granada which had capitulated on 25 November, 1491. This proved an auspicious occasion, and Columbus secured another audience. The sequel is well known. On 3 August, 1492, Columbus set sail from Palos, and on the morning of 12 October, he first beheld the shores of a New World.

Diego de Deza remained unto the end a staunch friend and generous benefactor of Columbus. When the great admiral had fallen on evil days, broken with cares and sorrows, a victim of malevolence, the former friar of Salamanca, then Bishop of Palencia, never failed him.

America stands immeasurably indebted to Diego de Deza, and owes much to the zealous band of Salamancan priests who kept alight the torch of Faith in the Southland, when the emissaries of an alien creed threatened to extinguish it.

P. W. BROWNE.

Washington, D. C.

PRIESTS AND THE THIRD ORDER OF ST. FRANCIS.

I

THE National Convention of the Third Order of St. Francis which is to be held in San Francisco in August calls to our attention the unique character of the organization, its appeal to the laity and the extraordinary approval which it has received from the Holy See. Previous conventions were held in Chicago in 1921, and New York City in 1926. Meetings occur at five year intervals. The First and the Second Orders founded by St. Francis united their members under religious vows in cloistered life. The Third Order was instituted for men and women who, without leaving the world or binding themselves by vows, wish to strive after Gospel perfection in their manner of life. The Third Order takes its place, therefore, as a singularly effective instrument of personal sanctification.

A brief glance at the salient points of the rule of the Third Order will show how completely it is founded on the Gospel. It is nothing more nor less than the practical application of the Gospel principles to the life of the individual.

The first requirement is the possession and practical profession by its members of the Catholic faith, because the Apostle says: "Without faith it is impossible to please God" (Heb. 11:6).

The second chapter regulates the daily life of the members according to Gospel principles. First of all it requires that they avoid luxury, vanity and extravagance in dress, as St. Peter directs the faithful of his day: "Whose adorning let it not be in braiding of the hair, or the wearing of gold, or the putting on of apparel, but in your hearts" (I Peter 3:3). It warns against dangerous stage-plays and dances as being occasions of sin, recalling St. John's admonition: "Love not the world nor the things which are in the world; for all that is in the world is the concupiscence of the flesh and the concupiscence of the eyes and the pride of life." Self-denial and penance are indispensable to every follower of Christ, according to our Lord's words: "If any man will come after Me, let him deny himself, take up his cross and follow Me." "Except you do penance you shall all likewise perish" (St. Luke

13:5). Hence the rule enjoins moderation in eating and drinking and prescribes certain days of fast and abstinence. Since our Lord inculcated so strongly the necessity of prayer, telling us that we should pray always, the rule imposes the daily recitation of certain prayers. Love of our fellowman was characterized by our Lord as in a special sense His commandment; hence St. Francis demanded of all his children fraternal charity, mutual forbearance and meekness. "Let them sedulously exercise kindness and charity among themselves and toward their neighbors." As the Apostle required of the first Christians, so St. Francis counselled his children to avoid lawsuits and never to take an oath except in case of necessity. Finally, the rule admonishes tertiaries to practise charity by visiting the sick and by praying for deceased brethren.

From the foregoing outline it is evident that the rule of the Third Order is simply the Gospel applied in detail to the life of the individual. Hence if the Gospel is the only safe rule to follow in gaining salvation, the Third Order rule must be such too. But in that case, one may say, what purpose does it serve? If it is no more than an embodiment of the Gospel, by that very fact it is superfluous. Were such a conclusion valid, one might on the same grounds reject the rule of every religious order in the Church. Absolutely speaking, there is no need of any other rule than the Gospel. But it is because the spirit of the Gospel has so largely disappeared in the world of to-day, because men have drifted away from the spirit of penance and charity, which are fundamental virtues in Christianity, the practice of which the Third Order imposes on its members, that it is such a powerful means of bringing men back to the true Gospel spirit. Certainly the Gospel is sufficient to guide us, but the rule of the Third Order helps us to observe the Gospel. It points out in detail observances which are only generally indicated in the Gospel and thereby it makes the work of our salvation in some degree both safer and easier.

By his profession the tertiary pledges himself in a special manner to the observance of the Gospel. He is therefore doubly bound thereto, first by his profession of Christianity, secondly by his profession in the Third Order. If he is at all conscientious, his religious profession will act as an additional stimulus to goad him on to a more perfect observance of the Gospel than the ordinary Christian. He will be conscious that as a tertiary more is expected of him than of others who have not assumed his special obligation. And thus because he aims higher, he will be liable to attain a higher degree of Christian perfection than one who aims at the bare essentials of the Gospel observance. After all, men are led by motives. The tertiary has stronger motives than others for observing the Gospel commandments and recommendations. Membership in the Third Order urges him on to strive more earnestly for that perfection to which all Christians are called.

It is no secret that in our day a decided return to the ancient pagan view of life has set in. Secularism as opposed to the Gospel spirit has taken a strong hold upon our people. In individual and in family life, in business relations, in political circles, the fundamental Christian ideals of penance, justice and charity have been largely discarded and sensual gratification, ruthless selfishness and a travesty of charity masquerading under the guise of altruism are widely accepted as guiding principles by the modern world. With conditions such as these, there is an urgent need of a speedy return to the principles of the Gospel of Jesus Christ. The Third Order of St. Francis can in the twentieth, even as it did in the thirteenth century, bring back our people to the Gospel observance. In the words of Pope Benedict XV: " We believe that the Third Order, thoroughly redolent of Gospel wisdom, will do very much to reform public and private morals, if only it is made to flourish as of yore when Francis preached everywhere by word and deed the kingdom of God."

Furthermore, the fervent tertiary has at his service special aids in the work of his sanctification in the indulgences which he may gain. No other organization in the Church can boast of more indulgences than the Third Order offers its members. On as many as 225 days of the year they may gain a plenary indulgence. They may even gain several plenary indulgences each day, for every time they recite six Our Fathers, Hail Marys and Glorias they may gain the so-called " pilgrimage indulgences," i.e. all the indulgences they would gain by personally making a pilgrimage to the holy places in Jerusalem, Rome, Compostella and the Portiuncula chapel at Assisi. They may also gain a plenary indulgence every time they recite the Franciscan crown of the Seven Joys of the Blessed Virgin. Moreover, on thirty-five feasts of the year tertiaries receive a special blessing, commonly known as the general absolution, to which a plenary indulgence is attached. At the hour of death they gain a plenary indulgence by receiving the sacraments and pronouncing the Holy Name of Jesus. Even after death the Church favors tertiaries, for at all Masses celebrated for the repose of their souls the altar is always and everywhere privileged, this meaning that a plenary indulgence is applied to the soul of the deceased.

Again, we would call attention to the fact that the three orders of St. Francis constitute one great family. In a family all the members help one another and the good that is done by one member redounds to the advantage of all the other members. Hence tertiaries share during life and after death in all the holy Masses of the priests of the three orders, in the communions, prayers, penances and other works of piety performed by the priests, lay brothers and lay members throughout the world. Besides, tertiaries may be assured that they are powerfully assisted by the great army of their brethren who have gained heaven during the past seven centuries. The Franciscan saints in heaven surely intercede with God for their brethren on earth.

Another spiritual help which accrues to tertiaries from membership in the Third Order is that which is derived from the good example of their fellow-members. Tertiaries enter the fraternity for one reason only, that they may more easily save their souls. In the ceremony of investiture the priest asks the postulant: "What dost thou ask?" The postulant replies: "Reverend Father, I humbly ask of you the habit of the Third Order of penance, in order that with it I may more easily obtain eternal salvation." As a rule therefore tertiaries will be found zealous Christians who by their exemplary lives spread abroad "the good odor of Christ" and spur on their brethren to emulate their good example. The lesson of the power of good example given by St. Francis on a certain occasion is well known. In company with a brother he walked through the streets of a certain town without saying a word and on returning home said to his companion, who was wondering when Francis would preach the sermon for which they had gone forth, that they had preached a powerful sermon by their modest and religious conduct whilst passing through the town. Even so tertiaries who are faithful to their duties as Catholics, who observe strictly the laws of the Church, even when circumstances might warrant an exemption, preach a silent sermon that cannot fail to produce an effect upon their brethren and induce them to lead a fervent Christian life.

Is it not then reasonable to believe that membership in the Third Order will be a powerful help to tertiaries to become saints themselves? As an answer to this question we need but look to the past, to the long list of saints which the Third Order has produced in the seven hundred years of its existence: St. Elizabeth of Hungary, glory of the Third Order and model of Christian womanhood in every stage of life; Elizabeth, Queen of Portugal, famed for her charity to the poor and her continuous endeavors to preserve peace between the kings of Portugal and Castile; St. Bridget of Sweden, favored with marvelous visions and revelations; St. Louis of France, the last of the Crusaders, the pattern of the perfect tertiary; St. Rose of Viterbo, who lived a life of solitary contemplation and penance near her native city; St. Margaret of Cortona, who did lifelong penance for the transgressions of her early years; St. Roch, who devoted his life to the service of the plague-stricken. More than one hundred tertiaries have been canonized. How many of saintly life were not canonized, we cannot know.

The Third Order is essentially a "lay" order. It was founded by St. Francis for people living in the world, even for priests living in the world. Hence we find that from the beginning to our day, popes, cardinals, bishops and priests without number have made use of its exceptional advantages to promote their personal sanctification. And rightly so; for priests no less than the people need to be imbued with the true spirit of the Gospel, to profit by the extraordinary number of indulgences which the order offers its members, to be strengthened in their warfare against the enemies of salvation by the powerful intercession of Franciscan saints in heaven and by participation in the good works of the living members, and by the help that comes to them from the good example of fervent tertiaries.

Serious-minded priests realize only too well that, living in the midst of a godless world, they are exposed to many spiritual dangers. Hence they sometimes envy the greater security provided by religious life and would fain enter the cloister. Of this number was St. John Vianney, who after he had become a parish priest entertained the idea of becoming a Franciscan. He was dissuaded from doing so by his spiritual director Father Leonard of Port Maurice, a Capuchin, who recommended to him the Third Order of St. Francis. Thereupon St. Vianney joined the Third Order in 1846, and to the day of his holy death, thirteen years later, he was most faithful to its rule. Need we say that other priests similarly minded would find in the Third Order a powerful protection against the enemies of their salvation, as well as a mighty stimulus on the road to Christian perfection?

Being thus eminently fitted to promote the sanctification of priests as well as of the faithful at large, the Third Order would seem to be deserving of a greater diffusion in our country than it enjoys at the present time. The chief reason for its neglect can be only lack of knowledge of its advantages. The bulk of our people are ignorant of its very existence, not to speak of its excellence. Who shall dispel their ignorance and apprize them of its benefits? Who else but him who is by divine appointment the shepherd that must lead them to ever fairer pastures, who has the obligation of holding up to them, both by word and example, the ideal of Christian perfection? Would that all pastors were of the mind of that model of pastors, St. John Vianney, who was wont to say: " One cannot exercise too much zeal in propagating the Third Order, for it is one of the most powerful means of stimulating charity in our hearts."

II.

Pope Leo XIII once said: " There are a great many Catholics nowadays, but very few Christians." Pastors of souls everywhere will probably testify to the truth of these words. Too many of our people, Catholic in name, show little genuine

Christianity in their daily lives. Their religion consists largely of outward observances, of a few pious practices in place of a real spiritual life. The heart of the zealous pastor is saddened beyond measure by this deplorable condition, and he would fain rouse his people to a life of fervor, to a sincere service of God. But what means shall he employ to gain the desired effect? Remembering the admonition of St. Paul to Timothy (2 Tim. 4:2): "Preach the word: be instant in season and out of season: reprove, entreat, rebuke in all patience and doctrine," he applies himself diligently to preaching the word of God, and his words are productive of much good in the lives of the people. The zealous pastor, however, is not content with preaching alone. He seeks means to induce his people to put into practice the lessons of his preaching. For this purpose he finds the many sodalities fit instrumentalities—sodalities for men and women, for boys and girls, even for children of tender years.

But sodalities are quite limited in their activities. Each has its particular scope, its special object, beyond which it does not profess to function. One sodality promotes a particular devotion, another devotes itself to the performance of some particular good work. What is needed in every parish is an organization more comprehensive in its scope, and less restricted in its activities than the ordinary sodality; an organization that leaves its members free to foster within their souls any devotion to which they feel attracted, and equally free to spend their energies in whatever line of charitable work appeals to them as best for the spreading of God's kingdom among men; an organization that develops in its members the true Christian spirit in all its broad comprehensiveness and urges them to diffuse that spirit among others both by word and example.

Many people look upon the Third Order of St. Francis as a society of a few pious souls, mostly old men and old women, who assemble in church once a month for the purpose of reciting some special prayers in common. It need scarcely be said that such an idea is a mere caricature, due to ignorance, if nothing worse. To gain a true idea of any institution we ought to seek information from those who know its true nature. No more reliable source of information on the Third Order can be had than that supplied by the popes during the past seven hundred years. Let us recall what various popes have thought and said about the nature of the Third Order.

Were we to aim at completeness, we could cite the testimony of no fewer than forty-one popes, from Gregory IX in the thirteenth century to Pius XI of the present day, who have given active encouragement to the Third Order. Contenting ourselves with the acts of the popes of our own day, we find that four of them have insisted strongly on the Third Order as the means par excellence of infusing the true spirit of Christianity into individuals as well as into human society as a whole.

Beginning with Pope Leo XIII, who knew so well the needs of the modern world, we find him the greatest promoter the Third Order has had in the long period of its existence. By remodeling and adapting its rule to suit the demands of modern life he became, as it were, the second founder of the Third Order. There are two encyclical letters of Pope Leo which show his love of the Third Order—*Auspicato,* of September, 1882, and *Humanum genus,* of April, 1884. In the former he urges the bishops of the whole world to propagate the Third Order, saying: " Do everything in your power to propagate the Third Order among the faithful. See to it that pastors of souls frequently instruct their flocks about the nature of the Third Order, proposing to them the facility of becoming members, explaining the advantages it affords for the spiritual life and the countless blessings it offers both for the private and public life of each individual. . . . We are convinced that the Third Order is the surest antidote for the evils of our times and the most efficacious means for bringing the world back to a true and lasting practice of the teachings of the Gospel." And in *Humanum genus,* Pope Leo wrote: " Not without good reason do we use this favorable opportunity to renew and emphasize again what we have already announced elsewhere, we mean the need of promoting most zealously the Third Order of St. Francis. Its purpose is simply this, to lead men back to imitate Jesus Christ, to love the Church and to practise all Christian virtues." In various other documents Pope Leo said repeatedly: " My plan for social reform is the rule of the Third Order of St. Francis; it is the Third Order which is to renew the world."

Probably the most beautiful tribute which Pope Pius X paid the Third Order is found in the encyclical letter on the occasion of the seventh centenary of the Seraphic Order in 1909. "Oh how many benefits would not the Third Order of St. Francis have already conferred on the Church, if it had been everywhere organized in accordance with the wishes of Leo XIII. For to be a tertiary is to be a perfect Christian. He who wishes to be a true tertiary must make open profession of his faith, fulfill scrupulously the duties of his state of life, attend to prayer and mortification, frequent the sacraments, practise charity to the poor, in short, all that constitutes a truly Christian life constitutes also the life of a good tertiary. The proof of our religion is precisely the life of Christians. If a sermon or exhortation sometimes remains without effect, an act of charity, a good work can frequently reclaim even the worldly-minded to the path of virtue."

In his *Sacra propediem* on the seventh centenary of the Third Order (1921), Pope Benedict XV wrote: "We gladly seize the opportunity to exhort the children of Mother Church, wherever they may be, eagerly to embrace or earnestly to persevere in that institution of the great St. Francis, wonderfully suited as it is to the needs of modern society. What till then no founder of a religious order had thought of, to make religious life common property, Francis was the first to devise and successfully to accomplish. Now, we believe that the spirit of the Third Order, thoroughly redolent of Gospel wisdom, will do very much to reform public and private morals, if only it is made to flourish as of yore when Francis preached everywhere by word and deed the kingdom of God. It is desirable therefore that every town and village and hamlet should have many members of the order—not indeed slack members, content with the mere name of tertiaries, but members who are active and eager for their own and their neighbor's salvation. Why should not the numerous and various associations of young people, of workmen, of women, throughout the Catholic world, join the Third Order, and inspired with St. Francis's zeal and charity devote themselves persistently to the glory of Christ and the prosperity of the Church?"

On 30 April, 1926, Pope Pius XI addressed to the bishops of the world his *Rite expiatis* on the occasion of the seventh centenary of the death of St. Francis. Toward the end of the encyclical he expresses his mind on the Third Order in these words: "The earnest wishes which our predecessors signified to the bishops of the Catholic world, we too hope to see realized, Venerable Brothers, with the pastoral coöperation of you all, namely, that you will promote in every way the Third Order of St. Francis, teaching your flock, either personally or through competent preachers, what is the purpose of this order of men and women in the world, how highly it is to be esteemed, how easy it is to enter the order and observe its holy rules, what a wealth of indulgences and privileges the tertiaries enjoy, and what a blessing the Third Order is to the individual and the community."

Such is the mind of the popes on the Third Order. In their opinion Franciscan tertiaries are first of all true Christians who pledge themselves not to surrender to the world and its anti-Christian principles and ideals, but to devote themselves enthusiastically to the work of their own sanctification. In the second place they are a select band of men and women on whom pastors of souls may rely to be apostles of the Gospel spirit, on whom they may confidently call for the performance of works of charity and mercy.

In their endeavor for personal sanctification tertiaries will sedulously avoid worldly distractions and temptations, especially such as come from sources indicated by their holy rule: vanity in dress, attendance at dangerous stage-plays and dances, excess in eating and drinking, the reading of books and papers from which an injury to virtue can be feared, the taking of oaths except in case of necessity, the utterance of unbecoming language or scurrilous jests. As to positive means of sanctification they will likewise be guided by their rule, which counsels frequent prayer, specifically twelve Our Fathers, Hail Marys and Glorias each day, prayers before and after meals, daily examination of conscience, daily assistance at Holy Mass, at least monthly confession and Communion, the observance of certain days of fast and abstinence, contributions to aid the poor and the sick as well as to provide for the dignity of divine worship.

Furthermore, the rule enjoins the exercise of Christian charity and mercy. Interpreting this passage of the rule, Pope Pius X, in his letter to the Three Ministers General of the Order of Friars Minor, 1912, wrote: "It is a law for tertiaries to show all kindness to members and outsiders, to endeavor sedulously to heal discords, to visit the sick, to raise funds for the relief of those in distress—in fine, to strive to perform all the works of mercy."

We would call attention particularly to the last phrase of the foregoing quotation, in which the Holy Father insists on the performance of all the works of mercy; for it helps us to understand more clearly the significance of what follows in the same letter: "Tertiary congregations, as such, may on no account meddle in civil and merely economic questions." Here a clear distinction is drawn between Christian works of mercy and those that are commonly termed social works. Tertiaries may and ever should exercise the works of mercy; this is part of their vocation. But when they attempt to intervene in the sphere of social economics, in civil and political matters, they go outside the proper object of the Third Order.

How admirably these words of the saintly Pius describe the work of Tertiaries! They tell us that it is no part of the work of the Third Order to meddle in politics or economics. Its sole business is to make true Christians of its members and to aid in the conversion of the world to Christianity. Such an organization must appeal to pastors of souls. They will find in it an effective means of infusing the true Christian spirit in their parishes at large. A Third Order confraternity in a parish is like to the leaven of the Gospel which leavens the whole mass. To quote the words of a recent writer: "Imagine a hundred resolute men or a hundred generous women in a parish, who of their own accord have pledged themselves to receive the sacraments monthly, to live in peace with all, to banish all dangerous reading from their homes, to shun luxury, to keep aloof from questionable dances and plays, to contribute each according to his means toward charity, and to influence their neighbors to do the same. Surely, such a band of noble Christians must be a great help to the pastor, his trusted auxiliaries, on whom he can rely. Thus the Third Order may be made a bulwark against the anti-religious tendencies of the times, and it can prove beyond doubt that religion is a potent factor in social life."

The works of charity and of mercy which the rule enjoins and which Pope Pius says "it is a law for tertiaries to perform," give the widest conceivable scope for the activities of Tertiaries. Every possible work of zeal and religion, the corporal no less than the spiritual works of mercy, come within their sphere. Where is the parish, large or small, that could not profitably enlist the help of lay men and women in their performance? Where is the pastor who would not gladly avail himself of the help of Tertiaries to further the works of mercy in his parish?

Does the Third Order actually perform such various missionary works and thereby prove itself a valuable adjunct in a parish? We have offered the testimony of its rule and that of the popes of our day in proof of its duty to do so. Its actual functioning in a parish depends largely upon the zealous and intelligent leadership of its director and its board of officers. Where the director and the officers fulfill their duty of leadership, the Third Order functions admirably, as experience abundantly proves.

It is of course clear that no single fraternity can cover the entire field of the needs of a parish. Specialization is advisable and necessary. I have before me the report of one fraternity which centered its efforts on a parochial work which is needed in every parish, that of endeavoring to decrease the leakage amongst Catholics. The director describes the method followed in these words: "When we started as a congregation of Tertiaries a few years ago, this work was decided upon as the special aim of our members. The director chose two Tertiaries for each small area of the parish and authorized them to visit the Catholics there. Each district visitor is provided with a book in which names and addresses are recorded. Each visit is marked down and remarks are added about the individual cases. The director calls for a report from each district when he presides over the monthly meeting. All the members present are thus informed of the work done and one encourages another. No names of families must be mentioned. They are referred to as case one, case two, etc. . . . Of course the director does not wait until the meeting to hear about such matters. He sees the tertiary visitor as he goes his rounds or perhaps meets him or her at the church. Cases are thus brought before him with which he can at once proceed to deal, and which otherwise he would not have heard of. This is especially true of projected marriages; through the help of my Tertiaries I have already been able to nip in the bud not a few *Ne Temere* cases. . . . " To show the practical utility of the work, I mention a few results obtained in one district. During last Lent, through the efforts of two Tertiaries, fourteen persons were induced to attend Sunday Mass regularly. These never went at all before Lent. Thirteen persons went to Easter Communion who would otherwise not have done so. Two married women were received into the Church."

The time has gone by, if indeed it ever existed, when a pastor could be content with the performance of his various spiritual functions and attention to the management of the temporalities of his parish. To-day more is demanded of him. He may not remain aloof from the multiple social activities which modern life imposes, and which a healthy Catholic life demands all the more in a country where Catholics live in an atmosphere that is anything but favorable to purity of faith and morals. And a pastor would make a serious mistake should he imagine that he needs no help in this sphere. Our Holy Father, Pope Pius XI, said recently: " In our time when the integrity of faith and customs is always gravely menaced and when priests, because of the scantiness of their number, are powerless to meet the necessities of souls, it is all the more urgent to have recourse to Catholic Action, thanks to which the laity in supplying numerous collaborators to the apostolate comes to the aid of the clergy and supplements its small number."

Lay participation in parish life has become a necessity in our day. The Third Order of St. Francis is eminently fitted for such participation. Hence the pastor who is alive to the needs of his parish would do well to heed the advice given by St. John Vianney to a brother priest: " Establish the Third Order in your parish; cultivate it assiduously, and you will soon find your parish regenerated."

ANDREW NEUFELD, O.M.CAP.

Mt. Calvary, Wisconsin.

Analecta

SUPREMA SACRA CONGREGATIO S. OFFICII.

DECRETUM

DE " EDUCATIONE SEXUALI " ET DE " EUGENICA ".

In Congregatione generali Sancti Officii habita feria IV, die 18 Martii 1931, propositis dubiis quae sequuntur:

I. An probari queat methodus, quam vocant, " educationis sexualis " vel etiam " initiationis sexualis "?

II. Quid sentiendum de theoria sic dicta " eugenica ", sive " positiva " sive " negativa ", deque indicatis ab ea mediis ad humanam progeniem in melius provehendam, posthabitis legibus seu naturalibus, seu divinis, seu ecclesiasticis ad matrimonium singulorumque iura spectantibus?

Emi ac Revmi DD. Cardinales fidei morumque integritati tuendae praepositi, re diligenti examine discussa praehabitoque Revmorum Patrum Consultorum suffragio, respondendum decreverunt:

Ad I. *Negative:* et servandam omnino in educatione iuventutis methodum ab Ecclesia sanctisque viris hactenus adhibitam et a Ssmo Domino Nostro in Encyclicis Litteris " De christiana iuventae educatione " datis sub die 31 Decembris 1929 commendatam. Curandam scilicet imprimis plenam, firmam, nunquam intermissam iuventae utriusque sexus religiosam institutionem; excitanda in ea angelicae virtutis aestimationem, desiderium, amorem; eique summopere inculcandum ut instet orationi, Sacramentis Poenitentiae et Ssmae Eucharistiae sit assidua, Beatam Virginem sanctae puritatis Matrem filiali devotione prosequatur eiusque protectioni totam se committat; periculosas lectiones, obscoena spectacula, improborum conversationem et quaslibet peccandi occasiones sedulo devitet.

Proinde nullo modo probari possunt quae ad novae methodi propugnationem, postremis hisce praesertim temporibus, etiam a nonnullis catholicis auctoribus, scripta sunt et in lucem edita.

Ad II. Eam esse omnino improbandam et habendam pro falsa et damnata, ut in Encyclicis Litteris de matrimonio christiano " Casti connubii " datis sub die 31 Decembris 1930.

Hanc autem Emorum Patrum resolutionem Ssmus Dominus Noster Pius divina Providentia Pp. XI sequenti feria V die 19 eiusdem mensis et anni, in solita audientia R. P. D. Adsessori impertita, plane approbare et confirmare dignatus est eamque publici iuris faciendam mandavit.

Datum Romae, ex aedibus Sancti Officii, de 21 Martii 1931.

A. Subrizi, *Supremae S. Congr. S. Officii Notarius.*

L. * S.

SACRA CONGREGATIO DE SACRAMENTIS.

INSTRUCTIO

AD RMOS LOCORUM ORDINARIOS DE SCRUTINIO ALUMNORUM PERAGENDO ANTEQUAM AD ORDINES PROMOVEANTUR.

§ I.—*De Ordinariorum munere sedulo scrutandi mores candidatorum ante Ordinationem.*

1. Quam ingens Ecclesiae atque animarum saluti detrimentum inferant qui, divina destituti vocatione, sacerdotale ministerium inire praesumunt, angelicis ipsis humeris formidandum, neminem profecto fugit. Unde qui a Spiritu Sancto sunt positi regere Ecclesiam Dei, ad plurima atque ingentia avertenda mala ab ipsa Ecclesia atque a christifidelibus, sedulissimam adhibeant curam oportet, ne tanti ministerii aditus illis pateat, quibus, ob defectum sacerdotalis vocationis, aptandum est illud Christi Domini: " Amen, amen dico vobis: qui non intrat per ostium in ovile avium sed ascendit aliunde, ille fur est et latro " (Ioann., X, 1).

Haec Sacra Congregatio de Disciplina Sacramentorum, quae vi can. 249 § 3 competens est in causis, quibus agitur de nullitate sacrae Ordinationis aut onerum eidem adnexorum, in iisdem agitandis, rem, ut plurimum, esse animadvertit de sacerdotibus querelam moventibus adversus sacram Ordinationem, qui, etsi probare non valeant se vi aut gravi metu fuisse adactos ad sacros Ordines suscipiendos, tamen ex iis quae in actis deducuntur, aperte ostendunt, se fuisse praepostero modo in sacram militiam adlectos, seu non satis fuisse exploratam vocationem, nec libera et spontanea voluntate sacros Ordines suscepisse. Quod grave incommodum ut penitus removeatur eadem Sacra Congregatio ea instanter recolere satagit, quae S. Paulus ad Timotheum scribens commendabat: " Manus cito nemini imposueris, neque communicaveris peccatis alienis " (V, 22), quaeque relata sunt atque fusius explicata in Codice iuris canonici: " Episcopus sacros Ordines nemini conferat, nisi ex positivis argumentis moraliter certus sit de eius canonica idoneitate: secus non solum gravissime peccat, sed etiam periculo se committit alienis communicandi peccatis " (can. 973, § 3).

2. In primis itaque Episcopus rationem habere debet eorum, quae vigens ius de Seminariorum disciplina constituit, necnon ceterarum normarum, quas ad nostra usque tempora Sacrae Congregationi de Seminariis et Studiorum Universitatibus ad rem praestituere placuit, uti Seminariorum alumni, iis qualitatibus se ornatos exhibeant, quae ad rite, sancte ac fructuose ministerium sacerdotale exercendum hodie requiruntur. His praeterea sunt accensendo quae ius canonicum praescribit quaeque respiciunt, praeter irregularitates, impedimenta quoad sacros Ordines suscipiendos, uti in cann. 983-987 cautum est, ceteraque, quae can. 973 in subiecto sacrae Ordinationis exigit.

3. Quae ut probe exsecutioni demandentur, Episcopus seu Ordinarius in perscrutandis moribus eorum qui adscribi petunt sacrae militiae, prae oculis habeat oportet, maxime interesse ut a limine eiiciantur, seu ne ad tonsuram et minores Ordines admittantur ii, qui sacerdotio fungendo non sint apti, seu a Deo non sint vocati. Nam sacri Ordines, iuxta sacrorum canonum praescriptum, sub finem curriculi studiorum conferuntur: sed " turpius eiicitur, quam non admittitur hospes ": videlicet nemo nescit quam sit grave et difficile negotium,

iuvenem dimittere quum paene absolverit studia theologica, nedum ob iam progressam aetatem, quocirca non facilis patet via ad aliud capessendum vitae et studiorum institutum, sed etiam ob humanarum relationum respectum, praecipue cum consanguineis et amicis, qui soliti sunt culpae, seu levitati ingenii, vertere huiusmodi mutationes in vitae ratione, unde fit ut nullus non moveatur lapis ut ultra procedat qui eatenus progressus est.

4. Praeterea, prouti eruitur ex processibus apud H. S. C. agitatis de nullitate sacrae Ordinationis aut adnexarum obligationum, scrutatores bene perspectas habere debent rationes, quae passim adducuntur ab asserentibus, se veram voluntatem non habuisse recipiendi sacram Ordinationem, aut saltem se submittendi gravibus sacrae Ordinationi adnexis obligationibus. Hae rationes sunt aliae ipsis assertoribus *intimae* seu *intrinsecae,* veluti cupiditas commodiori clericali vitae, uti vulgaris opinio est, indulgendi, honores aucupandi, lucra sibi facile comparandi, effugiendi (et haec est hodie communissima ratio) manuum laborem,—ne cogantur fodere, seu agros excolere cum parentibus et fratribus, aut aliam similem vitae rationem prosequi;—vel fruendi privilegiis clericalibus, et potissimum exemptione a servitio militari, aut a foro saeculari; vel saltem cum clericali statu altiorem gradum, etiam civiliter aestimatum, consequendi. *Extrinseca* ratio ipsi postulanti et veluti *classica* in his causis, est metus gravis, sive absolutus sive relativus, uti est metus reverentialis; utraque autem species metus est perspectissime a canonica iurisprudentia explanata.

Itaque haec Sacra Congregatio, quo facilius Rmi locorum Ordinarii praescriptis sacrorum canonum obtemperare valeant, sequentes tradit normas, respicientes scilicet methodum scrutationum, fontesque determinans unde veritas hauriri possit. Sed mens non est Sacrae Congregationi, ut omnes et singulae inquisitiones in singulis casibus absolute peragantur, cum non semel ex his nonnullae supervacaneae sint, aut non possibiles; sed ut ea colligantur, quae de moribus ordinandorum cognosci et explorata esse debent, antequam ad sacram Ordinationem tuto procedi possit.

5. Acta, quae in huiusmodi perscrutationibus conficiuntur, asservanda erunt sub secreto in Curiae tabulario.

§ 2.—*De scrutinio ante collationem primae tonsurae et minorum Ordinum faciendo.*

1. Appropinquante tempore, quo candidati erunt primam tonsuram et Ordines minores recepturi, scriptam ipsi exhibeant, duos saltem ante menses, moderatori Seminarii petitionem, sua manu exaratam et subscriptam, qua candide significent, se libera omnino voluntate atque spontanea, primam tonsuram et postea Ordines minores postulare.

2. Eiusmodi petitio, cui attestatio addenda erit de suscepto Baptismate et de recepto Confirmationis sacramento, ab eodem Seminarii moderatore, una cum sua personali informatione de oratoris idoneitate ad clericalem statum, Excmo Episcopo exhibebitur, qui nisi, attenta eiusdem moderatoris informatione habitisque forte prae oculis aliis notitiis sibi certo cognitis, dictam petitionem a limine reiiciendam esse existimaverit, normas de quibus infra observabit.

3. Quod si agatur de alumnis in regionalibus Seminariis vel in ecclesiasticis collegiis, tum italicis tum exteris, praesertim huius Almae Urbis, degentibus, horum moderator, nisi habitualiter peculiare mandatum inquirendi iuxta sequentes normas de eiusmodi petitionibus ab Episcopis alumnorum, attenta locorum distantia, habuerit, petitionem pariter ab ipsis alumnis sibi traditam, proprio eorum Episcopo, sua informatione munitam, mittendam curabit.

4. Ordinarius, in utroque casu, uti par est, ipsam petitionem ad eumdem Seminarii moderatorem remittet, cum mandato inquirendi eius nomine et auctoritate de idoneitate et qualitatibus oratoris, pro tempore quo ipse in Seminario fuit.

Si forte desit Seminarii Moderator et alius eius vices gerat, aut Seminarii Moderatorem non eum esse, qui in casu utilem inquisitionem peragere valeat, censeat Ordinarius, hic mandatum inquirendi alii deferat.

5. Seminarii moderator, diligentissime notitiam de promovendis exquirere curabit ab alumnorum praefectis, praecipue si isti sacerdotali dignitate exornentur, tum etiam ab iis qui in Seminario doctorum gerunt munus, ipsosque non solum seorim audiet, sed etiam insimul convocatos, de singularibus nempe vocationis signis, uti sunt pietas, modestia, castitas, de propensione ad sacras functiones, de studiorum profectu, de bonis

moribus, ad quod inservire poterunt interrogatoria, congrua congruis referendo, quae in appendice habentur, iuxta Mod. II et III.

Quia in Seminariis dioecesanis coetus adesse debet deputatorum pro disciplina tuenda ad normam can. 1359, hi etiam, si de personis edocti sint, percontandi erunt in scrutiniis faciendis.

Quum Seminarii moderator Episcopo remittit notitias a se collectas illius mandato, suum pandat iudicium seu opinionem suam manifestet exinde habitam de candidati moribus et ingenio. Huiusmodi iudicium non parvi ponderis profecto erit: siquidem praesumitur, moderatorem, prae ceteris, de alumnis rectum iudicium fore laturum.

6. Ad rem autem intimius in singulis casibus perscrutandam, Episcopus, alumnorum, eorumque familiae parocho praeterea mandabit sedulo exquirere non modo de vocationis signis promovendorum, deque eorumdem virtutibus, seu pietate, sed etiam de anteacta ipsorum vitae ratione et de praesenti; ac maxime percontabitur quomodo sese gesserint feriarum tempore, an videlicet quamdam animi levitatem ostenderint, vel profanis rebus indulserint; et quaenam sit publica ipsorum fama (Mod. II). Insuper num candidatorum parentes bona gaudeant existimatione, et quae sint rei familiaris rationes; num lucri seu quaestus causa, eos reluctantes importunis suasionibus, precibus vel minis, vel alio modo impellant ad sacerdotium ineundum, pertimescentes scilicet aliquod familiae obventurum damnum, sacra Ordinatione posthabita. Quod si haec incitamenta aut inconvenientia sint manifesta, vel prudens de iisdem adsit dubium, Ordinarius omnibus viribus ut ab incepto desistant ipsis suaviter suadebit, vel, si casus ferat, fortiter eosdem moneat parentes de poena excommunicationis ipso facto incurrenda, ab Ecclesia contra quocumque modo cogentes ad suscipiendos sacros Ordines statuta (can. 2352).

7. Quod si parochus consanguinitate vel affinitate sit cum promovendo coniunctus, Episcopus ab alio parocho aut sacerdote in loco commorante notitias sumere curabit; idque praecipue quum aliquis sacros Ordines, antequam canonicae perficiantur publicationes, vel iisdem legitime dispensatis vi can. 998, erit suscepturus. Non parum etiam proderit ad praecavenda mala, quae ex sacrae Ordinationis oneribus temere susceptis oriri solent, inquirere, num aliquod abnorme ex

parentibus in candidatum manavisse coniici aut suspicari fas sit, ac praecipue num corporis habitus ad libidinem sit proclivis, quod atavismum sapiat (Mod. II). Hanc inquisitionem quisquis Episcopus peragere curet pro suis subditis.

8. Praeterea Episcopus a Seminarii moderatore et ab huius gerente vices, seorsim auditis, quid de candidatis sincera fide sentiant, si fieri potest, expetat: quod quidem erit peragendum post iam acceptas notitias de ipsius mandato ab eodem moderatore collectas.

Aliae etiam personae sive ecclesiasticae sive saeculares probitate insignes, quae peculiares notitias de promovendis praebere possint, iuxta Mod. III interrogandae erunt, si eas interrogare, ex rerum et personarum circumstantiis, opportunum ducat Ordinarius, praecipue quum aliquid supersit dubii de moribus et canonica promovendi idoneitate.

9. Nec satis; nam penitius candidatorum animus singulatim erit explorandus ab Episcopo proprio vel, eo impedito, a Vicario generali, vel ex mandato, a Seminarii moderatore, seu etiam ab iis qui totius Seminarii disciplinae tutandae deputantur. Quod si agatur de alumnis degentibus in Seminariis extra dioecesim, mandatum ad hoc fieri poterit Episcopo loci commorationis vel ecclesiasticae personae dignitate fulgenti, vel ipsi Seminarii moderatori. Oportet enim, ne decipiat assensio vel fallat affectio, ut ordinandorum voluntatem Episcopus experiatur per se vel per alias memoratas personas, planeque noscat, num promovendi alienis potius suasionibus, obtestationibus, pollicitationibus pressi, seu etiam minis compulsi ac perterriti, sacram Ordinationem expetant; num etiam cognitum eis prorsus exstet, quaenam erunt onera ab eis suscipienda, ac praecipue quid caelibatus lex importet, et an parati sint hanc integre constanterque servare, divinae gratiae ope, atque opportunis rationibus pericula vitantes, adeo ut eorum conversatio, prout in Pontificali Romano legitur, probata et Deo placita exsistat, et digna ecclesiastici honoris augmento. Unde expediens erit ut idem Episcopus verba, quae in Pontificali Romano referuntur, candidatis perlegat, atque accuratius explicet, scilicet quod promovendi iterum atque iterum considerare debeant attente, quale onus appetant; quod ante sacram Ordinationem, cum sint libri, liceat eis pro arbitrio ad saecularia vota transire; sacris autem susceptis Ordinibus,

amplius per se non possint a proposito resilire, sed Deo famulari perpetuo et castitatem servare ipsis oporteat; ideoque, dum tempus est, adhortetur promovendos ut sedulo et coram Deo cogitent, quo certior idem Episcopus fiat, num in eiusmodi proposito perseverare ex animo intendant, atque ad eadem promissa implenda sint parati. Itaque verbis humanissimis ac more paterno eis suadebit, ut suum candide sibi animum pandant fidentissime, ipsis spondens suam, si opus fuerit, se praebiturum libenter operam, ut debita libertate fruantur; adeo ut, vero deficiente proposito, in re tam gravi, aliud comparare sibi munus possint, magis sui ingenii proclivitati accommodatum.

§ 3.—*De scrutinio habendo antequam clerici maioribus Ordinibus initientur.*

1. Quando ex peractis perscrutationibus prudenter inferri possit, postulatorem ad studia theologica admitti posse, et primam tonsuram et deinde minores Ordines ei conferri, de inquisitionum actis in Curiae archivo asservatis iterum ratio habenda erit, quum alumnus postulabit ut ad subdiaconatum promoveatur. Ast Episcopus, seu loci Ordinarius non solum attendere debet quae iam acta sunt, sed, antequam subdiaconatus conferatur, candidati mores iterum perscrutetur oportet, servata methodo iam explicata. Verum supervacaneum est adnotare, haud necesse esse denuo inquirere de iis, quae ad alumni originem, eiusque parentum indolem et ingenium atque anteactos alumni mores spectant, nisi iusta exorta sit suspicio notitias ante habitas veritati non fuisse consentaneas. Interest vero semper inquirere de alumni moribus eiusque moralibus qualitatibus, quomodo nempe istae se exhibuerint ex vita in Seminario acta, atque ex profectu in studiis. Quibus peractis inquisitionibus, si nulla adsit canonica ratio, quae alumnum a subdiaconatu arcendum fore suadeat, hic scribere debebit sua manu declarationem, iuramento ab ipso firmandam, in Appendice relatam (Mod. I), qua scil. ipse fatetur se omnimoda libertate ad sacram Ordinem accedere, riteque perspecta habere omnia onera eidem adnexa. Quae quidem declaratio erit similiter a candidatis exaranda antequam ad reliquos sacros Ordines promoveantur, diaconatum nempe et presbyteratum.

2. Quum res est de diaconatu conferendo, ut plurimum sufficit prae oculis habere iam peractas inquisitiones, nisi interim novae perpendendae sint circumstantiae, quae dubitare cogant de sincero proposito candidati, aut de eius morali idoneitate servandi onera, obligationesque exsequendi sacris Ordinibus susceptas.

Eiusmodi forte exortum dubium depellendum erit, iis adhibitis inquisitionibus, iuxta normas traditas, pro casus qualitate, opportunis aut necessariis. Si vero res eo deducatur, ut clare pateat subdiaconum ad diaconatum promovendum, vel sacram vocationem reapse nunquam habuisse, aut eamdem corruptis moribus amisisse, tunc res erit intimius perscrutanda, prouti modo dicemus de subdiacono ad diaconatum promovendo, et de presbyteratu conferendo.

3. Quoties Episcopus, antequam quis ad diaconatum aut ad sacerdotium initietur, pro certo habeat ex promovendi confessionibus aut ex aliis certis indiciis et probationibus susceptis, ipsum sacra revera vocatione esse destitutum, S. Sedem adire non omittat, candide et plane referens rerum statum, seu argumenta, quibus vehemens fovetur dubium de subdiaconi aut diaconi idoneitate ad onera maiora digne et fideliter perferenda. Res quidem agitur tanti momenti, ut Ordinariorum conscientia graviter onerata maneat de hac obligatione, ut periculum amoveatur manus imponendi diacono vel presbytero, qui gravissimo sacrorum Ordinum oneri sustinendo, impar sit.

4. Ne autem ad hoc extremum res perducatur, in animo Episcoporum et locorum Ordinariorum alte sit repositum, magnopere interesse, ab ipso limine sacrae Ordinationis eos esse depellendos, qui sunt indigni et non vocati. Hi enim sanctuarium cum ingressi sint, ut humanae cupiditati aut alterius voluntati obsequantur, ut plurimum, non se praebent uti a Deo non vocatos, sed suam minus dignam agendi rationem omnimode obtegere seu simulare solent. Sunt alii, qui bona fide minores et sacros Ordines susceperunt, sed antequam presbyteratum consequantur, experiuntur se impares esse oneribus sacrae Ordinationis sustinendis, aut se vitiis vel moribus saecularibus implicarunt: in his, nimirum, facilius et apertius sanctae vocationis patebit defectus, iidemque ipsi, ut suae miserrimae conditioni consulatur, ultro efflagitabunt.

5. Maxime proinde interest praescriptas normas adamussim et diligentissime servari, antequam Episcopi candidatos ad clericalem militiam admittant, seu ad hunc finem dimissorias litteras pro suis subditis in aliena dioecesi degentibus Episcopo loci tradant. Exinde consequetur ut sacro Ordini adscripti digni dispensatores mysteriorum Dei evadant, atque magnopere tueantur provehantque in terris regnum Dei, quod tum catholicae tum civili reipublicae feliciter benevertet.

In plenariis Commitiis die 19 Decembris 1930 in Civitate Vaticana habitis, Emi ac Rmi Patres Cardinales instructionem hanc diligenti perpensam examine, concordi suffragio adprobarunt; eamque Ssmus Dominus Noster Pius divina Providentia Pp. XI, in audientia diei 26 dicti mensis et anni, audita relatione infrascripti Secretarii Sacrae Congregationis, ratam habere et confirmare dignatus est, mandans praeterea ut eadem instructio omnibus Rmis locorum Ordinariis notificetur, ab ipsis adamussim observanda; praecipiens etiam ut in Seminariis quolibet anno, studiorum curriculo ineunte, alumnis perlegatur, deque hisce praescriptionibus fideliter adimpletis in ordinaria de statu dioecesis relatione S. Sedem edocere non omittant; contrariis quibuscumque non obstantibus.

Placeat Rmis locorum Ordinariis de huis Instructionis receptione huic Sacrae Congregationi referre.

Datum Romae ex aedibus Sacrae Congregationis de Disciplina Sacramentorum, die 27 December 1930.

✠ M. CARD. LEGA, *Praefectus.*

L. * S. D. Jorio, *Secretarius.*

APPENDIX

Mod. I.

Declaratio propria manu subscribenda a candidatis in singulis sacris Ordinibus suscipiendis, iuramento coram Ordinario praestito.

" Ego subsignatus *N. N.*, cum petitionem Episcopo exhibuerim pro recipiendo subdiaconatus (seu diaconatus vel presbyteratus), Ordine, sacra instante Ordinatione, ac diligenter re perpensa coram Deo, iuramento interposito, testificor in primis, nulla me coactione seu vi, nec ullo impelli timore in recipiendo eodem sacro Ordine, sed ipsum sponte exoptare, ac plena liberaque voluntate eumdem velle, cum experiar ac sentiam a Deo me esse revera vocatum.

" Fateor mihi plene esse cognita cuncta onera caeteraque ex eodem sacro Ordine dimanantia, quae sponte suscipere volo ac propono, eaque toto meae vitae curriculo, Deo opitulante, diligentissime servare constituo.

" Praecipue quae caelibatus lex importet clare me percipere ostendo, eamque libenter explere atque integre servare usque ad extremum, Deo adiutore, firmiter statuo.

" Denique sincera fide spondeo iugiter me fore, ad normam ss. Canonum, obtemperaturum obsequentissime iis omnibus, quae mei praecipient Praepositi, et Ecclesiae disciplina exiget, paratum virtutum exempla praebere sive opere sive sermone, adeo ut de tanti officii susceptione remunerari a Deo merear.

" Sic spondeo, sic voveo, sic iuro, sic me Deus adiuvet et haec Sancta Dei Evangelia, quae manibus meis tango ".

(Loco) . . . die . . . mensis . . . anni . . .

Mod. II.

Inquisitio ope Parochorum peragenda.

Parochus in sua scripta relatione super his mentem suam aperiet:

1. Num clericus in explendis pietatis operibus, videlicet in piis peragendis commentationibus, in audienda Missa, in visitatione Ssmi Sacramenti atque in mariali rosario recitando sedulus et devotus exstet.
2. Num ad sacram Confessionem et ad sacram Synaxim crebro ac devote accedat.
3. Num diligenter ac pie in sacris functionibus suum ministerium expleat.
4. Num christianae doctrinae tradendae, quatenus huic extra Seminarium addictus fuerit,[1] suam operam navet.
5. Num studium curamque prodat divinum provehendi cultum, animarum curandi bonum, atque ad sacra exercenda ministeria propensionem patefaciat.
6. Quibus speciatim intendat studiis, et qua sedulitate.

---

[1] Priusquam vero candidatus ad ulteriores sacros Ordines promoveatur, si nondum praefato muneri addictus fuerit, addici debet.

7. Num profanis perlegendis libris diariisque, odium contra fidem, vel bonos mores, foventibus, sit deditus.

8. Num autumnalibus feriis, extra Seminarium clericali veste usus sit atque utatur.

9. Num praedictis feriis cum aliquibus utriusque sexus personis non bonae famae, aut etiam bonae famae sed cum scandalo et admiratione fidelium, si agatur de personis alterius sexus, familiaritatem foverit, vel loca frequentaverit haud suspicione carentia.

10. Num in loquendo probum ac integrum sese ostenderit.

11. Num occasionem praebuerit ut censoria nota afficeretur circa mores, vel Ecclesiae doctrinam et praecepta.

12. Quomodo se gerat cum pueris, puellis aliisque diversi sexus personis.

13. Num se proclivem exhibeat ad vitae commoda, ad copiosum hueriendum vinum, ad liquores sumendos, atque ad profana oblectamenta capienda.

14. Num caritatem ostendat, demissionemque atque obsequium iis qui praesunt, praebeat.

15. Quae sit publica de ipsius vocatione opinio.

16. Num inter parentes alicuius infirmitatis indicia, ac praecipue mentis morumque pravorum, adsint, quae atavismum suspicari sinant.

17. Num parentes, vel alter e familia ipsum impellant ad sacerdotium ineundum.

Mod. III.

Interrogatorium aliis personis probis proponendum.

Quo autem facilius personae probae interrogationibus responsa praebeant, haec ab ipsis erunt exquirenda:

1. An clericus sive in ecclesia, sive in consuetudine cum aliis habenda, pie, graviter, prudenterque se gesserit ac gerat.

2. An aliquod de sua vocatione ad sacros Ordines foveri possit dubium, et qua ratione.

3. An parentes vel alter e familia ad eosdem suscipiendos sacros Ordines ipsum impellant.

4. An familiariter utatur cum iis, qui in suspicionem veniant de fidei carentia, vel de malis moribus.

5. Quae sit publica et praecipue praestantiorum hominum existimatio de agendi ratione, tum morali tum religiosa, eiusdem clerici, et de eius vocatione ad sacerdotium ineundum.

DIARIUM ROMANAE CURIAE.

PONTIFICIAL APPOINTMENTS.

Protonotaries Apostolic ad instar participantium:

15 January, 1931: Monsignors Charles Ambrose Wheatley and James Dey, of the Archdiocese of Birmingham.

17 January: Monsignor Martin Howlett, of the Archdiocese of Westminster.

Domestic Prelates of His Holiness:

10 April, 1930: Monsignors Winand Daniels, Robert B. Condon and Peter Pape, of the Diocese of La Crosse.

2 January, 1931: Monsignors James J. Bloomer, John F. Boppel, John Patrick Brophy, George V. Burns and Joseph S. Cameron, of the Diocese of Rochester.

3 January: Monsignor A. B. Woeste, of the Diocese of Fargo.

12 January: Monsignors Joseph M. Perotti and Ignatius P. Szudrowicz, of the Diocese of Newark.

21 January: Monsignors James McManus, Thomas F. Connolly and Patrick F. Cullen, of the Archdiocese of Wellington, New Zealand.

2 February: Monsignor Joseph Russell, of the Diocese of Leeds.

Knights Commander with the Plaque of the Order of St. Gregory the Great, civil class:

29 November, 1930: Hernand and Sostene Behn, of the Archdiocese of New York.

Knights of the Order of St. Gregory the Great, civil class:

20 December, 1930: Avila Farand, of the Diocese of Valleyfield, and Joseph Cadieux, of the Archdiocese of Montreal.

23 December: Eugene J. Dwyer, Joseph H. Weis, Henry D'Annunzio, James P. B. Duffy and Ladislaus Wojtczak, of the Diocese of Rochester.

12 January, 1931: John A. Cullen and John Francis Smith, of the Diocese of Newark.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

EXAMINATION OF SEMINARIAN'S VOCATION.

An Important Instruction.

In a recent Instruction printed above (pages 602-612), the Sacred Congregation of Sacraments lays down new regulations which are intended to prevent the admission of undesirables to the ranks of the clergy. This Instruction has been prompted by the rather frequent pleas of priests to have their ordination declared invalid or to obtain release from the obligations attached to Major Orders by alleging either coercion (usually in the form of reverential fear), or lack of intention of receiving Orders, or at least of assuming the obligations rising out of Orders received from an unworthy and selfish motive without a real vocation. It is especially for the purpose of protecting candidates from duress and constraint or from their own unworthy aims that the Congregation has issued this Instruction. At the same time it takes occasion to prescribe means to weed out, if possible, even before any Orders have been received, all candidates who are not only manifestly unworthy but also those who have not given proof of a real vocation and an upright intention.

For the purpose of eliminating the unworthy a most careful investigation is prescribed. This duty is imposed primarily upon the bishop for whose diocese the candidate is to be ordained, since upon him above all others rests the responsibility for the diocesan clergy. It devolves also upon officials and professors and especially upon rectors of seminaries, who have the opportunity as well as the duty of a closer observation of the seminarians. Furthermore, the pastor of the candidate is directed to report whether or not there is reason to fear coercion, unworthy motives, mental defects, particularly of an hereditary nature, and how the seminarian conducts himself during the vacations and what reputation he enjoys among the parishioners. Even layfolk should in certain circumstances be questioned. Finally, personal interviews with the seminarian are to be sought by the bishop and the rector of the seminary, in order to ascertain the candidate's fitness, worthiness and motives.

A more complete investigation, of course, is to be instituted before the seminarian receives tonsure and minor orders. But before each of the Major Orders a further examination is to be made, covering in particular the period since the last order was received.

For these various investigations the Instruction lays down detailed rules and an appendix contains a questionnaire to be filled out by the candidate's pastor and another to be answered by others who may be asked.

The Instruction itself states, however, that it is not necessary that in each case every detail of these investigations be carried out. The method indicated is normative rather than preceptive, to be followed only as may be deemed feasible, useful and advisable, so as to obtain that certainty of a candidate's worthiness and fitness which the limitations of human frailty permit.

Should there arise certainty that one who has already received subdeaconship or deaconship is unworthy or unfit to be promoted to further Orders, or even a serious doubt (*vehemens dubium*), the bishop shall refer the case to the Holy See.

Two very important innovations are introduced by this Instruction. First, the candidate for Tonsure must present a written request to be admitted to Tonsure and Minor Orders, at the same time attesting his entire liberty. The other change is even more important, and concerns the oath which the candidate is to take before receiving each of the Major Orders. By this oath he shall attest his freedom from coercion, his belief in his vocation and his honorable intention, his knowledge of the obligations attaching to major orders, in particular as regards the law of celibacy and his earnest determination to fulfill them; and finally his promise of canonical obedience. This signed oath, together with other documents gathered in the various investigations, is to be preserved in the secret archives of the diocesan curia.

This Instruction is to be read to seminarians at the beginning of each scholastic year. And in the quinquennial report the bishop shall inform the Holy See of the observance of the Instruction.

From the whole tenor of the document it seems as though it need not be observed if the candidates for orders are religious. Throughout the text there is mention only of the bishop or local Ordinary and of the seminary, but no reference to religious or their houses of study. The reason may be that very similar precautions must be taken before the admission of candidates to the novitiate and to profession and that the conduct of the religious during their years of study falls more directly and completely under the supervision of their superiors.

MEDICAL FEES FOR THE CLERGY.

I.

To the Editor, The Ecclesiastical Review.

Referring to Dr. Flagg's comment on medical fees for priests and sisters, may I say that my experience and observations bear him out only in part? I do not believe that the generosity of physicians in respect of them results in less effective medical care. I have had the services of general practitioners and of specialists both Catholic and non-Catholic. Some have sent bills which were gladly paid. Some have refused to send bills in spite of my insistence that they should do so. In such cases I have sent checks with letters of appreciation, and the payments have been accepted. Occasionally a specialist has absolutely refused to accept payment, and has forbidden me to think of compensation to him. Now and then a reduced fee is charged, and paid as a matter of ordinary procedure.

I have in mind a specialist who has a monthly overhead expense of eight hundred dollars. At one time he refused to accept any payment. But when I insisted on doing my share to help him meet his large expenses, he consented to charge me a reduced fee and so the problem was happily solved. The traditions of medicine which are cherished in the profession provide for much service without compensation. Those of us who can pay as we go ought to feel it a duty to do so, in order to enable physicians to extend their charity further into fields where it is really needed.

I have in mind a religious community in a certain city whose members were served faithfully for many years by a physician who always refused to send a bill. The Superior who felt that this generosity was excessive, sent a check for a thousand dollars to him, and upon insistence it was accepted. Undoubtedly, both were more content as a result.

J.

II.

To the Editor, THE ECCLESIASTICAL REVIEW.

The comment on fees to physicians published in your April issue by Dr. Flagg has had at least one happy result, and that was in my own case.

A local physician who has attended me from time to time in a professional way has consistently refused to acknowledge that I owe him anything. He is a non-Catholic, but favorably disposed toward the Church. Dr. Flagg's article came to my desk at the time when I was sending out Easter cards to my friends. Acting on a suggestion that this article brought to my notice, I enclosed a personal check with my greetings to my medical benefactor. Imagine my surprise when I received the following message from him.

My dear Father ———,

I am in receipt of your kind Easter greetings, for which I wish to express my sincere appreciation. I wish to thank you also for the enclosure which accompanied your greetings. It is the most unique Easter greeting I have ever received. You cannot imagine the appreciation I felt when I received the enclosure. Not that I considered you indebted to me in any way, but the kindness which prompted you to think of me in this way went right to my heart. I am always glad to do anything for you that is within my power, and glad that you make it my privilege to do.

May you live long, and may your benevolent personality continue to be with us and shine amongst us.

Yours very truly,

———

My experience in contacts with members of the medical profession does not coincide with the conclusions announced by Dr. Flagg.

Many years ago I took a course of treatments from a nose and throat specialist. He was a Protestant. He would send me no statement of account. Later he died. Then the unexpected happened—his widow sent me a statement.

A few years back, my health was failing and I consulted an eminent diagnostician to find out the cause. After a thorough survey of my physical condition, he advised me to undergo a serious operation. This doctor is a non-Catholic, but the surgeon I chose to do the work is a member of our Church. On my recovery I asked both for a bill of charges. Though they are religious-minded men, they complied with my request, and I paid them. I do not deny that the fee in each case may have been below the normal. And the service was, as far as I can judge, first-class.

Dr. Flagg may fancy that my experience is altogether abnormal and exceptional. Perhaps it is. Yet I have in mind another similar exception. Of course, two swallows do not make a summer. While I thank Dr. Flagg for his thought-provoking paper, which will, I believe, effect much good, I am inclined to think that his inferences seem to be too sweeping.

C. O. P.

HISTORICAL PROOF OF EXTREME UNCTION.

I. Appeal to Ancient Tradition.

Catholic apologists find it at times difficult to convince non-Catholics that the Scriptural proof, drawn from St. James 5:14-15, of the institution of the Sacrament of Extreme Unction offers sufficient probability that it was being practised in the early Church.

The words of the Apostle, " Is there anyone sick among you? Let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick man, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him ", are confirmed by St. Mark 6:14: " They cast out many devils, and anointed with oil many that were sick, and healed them ".

It is true that the practice of anointing extends to Baptism, Confirmation and Sacred Orders as well as to the final rite of preparing the sick for death. Likewise, it is true that anointing the sick with oil was a common practice in both Old Testament times and in the Christian Church. We need but recall the modern devotion to St. Walburga and kindred applications from the lamps before the shrines of saints.

Nor does the title *Extreme Unction* occur among the writings of theologians until the twelfth century. The usual terms were " holy oil " or " blessed oil " or " oil of reconciliation," or " healing the sick ". Binterim, the Franciscan annalist, mentions among early Christian titles that of the " Sacrament of the departing ". Besides these terms, we find references, by St. Cyprian and the Clementine Constitutions, to " consecrated oils," assumed to refer to Extreme Unction.

II. A RECENTLY DISCOVERED DOCUMENT OF THE FIRST CENTURY.

These facts give particular importance to the discovery of an ancient fragment of a Coptic version of the so-called *Didaché* or " Doctrine of the Twelve Apostles ". This document of early Christian teaching and practice was known to St. Clement, and is assigned by such authorities as the non-Catholic historian Harnack to the middle of the second century. Others place it at a later date. The previously known Coptic version does not contain any explicit reference to the Sacrament of Extreme Unction. But this newly found papyrus, which is a fragment of the same composition discovered in 1883 by the Greek Orthodox Metropolitan Briennios, contains a passage in which the words occur: " We render Thee thanks, O Father, for the oil made known through Jesus, Thy Son." This act of thanksgiving follows in the text upon the administration of Holy Communion, and thus renders it most probable that it refers to the Sacrament of Extreme Unction. After due examination of the fragment, competent judges have arrived at the conclusion that this prayer belongs to the original copy of the *Didaché* and furnishes proof of the practice of sacramental anointing after the administration of Viaticum. It goes back to the first century, that is to say to Apostolic times. Details of the discovery are explained by the Hildesheim Professor, Dr. Erich Riebartch, in the *Liturgische Zeitschrift* (Pustet, Ratisbon. Heft VI) and by the Capuchin, P. Aidan (*Theol. Prakt. Quartalschrift,* 1931).

FRA ARMINIO.

TWO DISPUTED QUESTIONS.

I.

To the Editor, THE ECCLESIASTICAL REVIEW.

The communication from the Rev. James H. Kearney, S.J., in the May issue of the REVIEW deals with two questions which are interrelated, but each of which merits distinct consideration. The first question is one of interpretation. It is whether the declaration of Pope Pius XI, in the Encyclical on Christian Marriage, concerning the reluctant permission of perverted marital intercourse is to be restricted to the kind called onanistic, or is applicable to other kinds as well. Father Kearney properly contends that there is a presumption against the latter and more liberal interpretation, inasmuch as moral theologians have generally taught the more restricted doctrine. Like all other presumptions, this one can be offset only by positive facts. The only positive fact running against the presumption is the language of the Encyclical itself (quoted on page 507 of the May issue of the REVIEW). So far as words go, the Pope's declaration is general, not limited as are the statements of the moral theologians. Whilst I am inclined to agree with Father Kearney that the Papal language is not sufficient to overthrow the presumption, I still think that the matter is in doubt.

Father Kearney unsuccessfully attempts to resolve the doubt and to strengthen the presumption through an examination of the three passages in which the Pope deals with artificial birth prevention. The two extracts quoted on page 506 of the May issue declare that the exercise of the conjugal act in such a way as to frustrate its proper end is against nature and intrinsically wrong. Father Kearney assumes that this proposition refers only to methods other than the one commonly called onanistic. There is nothing in the text to substantiate this restriction. Father Kearney's interpretation is merely an inference from the fact that the Pope pronounces the acts which he is discussing intrinsically wrong. Father Kearney assumes that onanistic intercourse is not wrong in this sense. As I shall try to show presently, the latter act is quite as wrong intrinsically as all the other perverted practices.

The discrepancies between the Latin and English versions of the third passage (quoted on page 507 of the May issue) are entirely irrelevant to the question whether the Holy Father is speaking here only of onanistic intercourse. The crucial words are "perversio recti ordinis," which is rendered "perversion of the right order". There is no discrepancy here, and either phrase is broad enough to cover contraception by mechanical means as well as by onanistic action. If the latter is "perversion of the right order," so surely is the former. There is nothing in the text to justify Father Kearney's restriction. As in the two former passages, his restrictive interpretation is merely an inference. He holds that reluctant consent to perverted intercourse other than onanistic, constitutes formal coöperation and could not have been sanctioned by the Supreme Pontiff. Father Kearney's premise is quite as wrong in this case as his premise in relation to the two earlier passages in the Encyclical.

Turning now from the question of interpretation to the questions of morality involved in perverted intercourse, we note that Father Kearney follows the well-known pronouncement of the moral theologians, that the act of onanistic intercourse is not as a whole intrinsically wrong, since the first part is performed according to nature, while the other acts of artificial birth prevention are contrary to nature and intrinsically wrong from the outset. For myself, I have never been able to see the validity of this distinction, from the days when I first became acquainted with it as a student in the seminary. The objective morality of an act (as distinguished from that contributed by its end and circumstances) is not determined by the action as a physical process nor by any of its physical parts or elements, but by the *object* (objectum) to which as a whole the act immediately tends. Onanistic intercourse is one act. Its morality as a whole and in all its essential parts is determined by the object to which it is immediately directed. That object is perverted, frustrated intercourse, which is intrinsically evil. Therefore, the act is intrinsically bad from the beginning.

To be sure, the first part of onanistic intercourse can be separated from its termination by a mental abstraction, just as the murderer's act in raising the hammer of his gun can be separated from the completion of the act of shooting. Obviously, this artificial splitting of either action has no moral significance.

Moreover, the mental abstraction which separates the first part from the last part of onanistic intercourse is equally applicable to the other kinds. It is possible that any of these methods might fail to effect the perverse intention of the user, either through a change of intention or by accident. In such cases, the act would not be intrinsically wrong from the beginning except inasmuch as it was directed by the will to an intrinsically wrong object. This wrong direction from the beginning is likewise present in onanistic intercourse.

Let us now discuss briefly the morality of the coöperation involved in reluctant consent. Father Kearney seems to assume that coöperation with an intrinsically wrong act is always wrong, always *formal* coöperation. I cannot see the validity of either the distinction or the main proposition. It seems to me that a coöperative act which would be grievously wrong because subservient to a mortal sin of an intrinsic character would also be grievously sinful when the main act was a mortal sin because opposed to positive law; the basis of the sin involved in the main action does not seem to have any material bearing upon the morality of a given act of coöperation. In the second place, reluctant consent to perverted intercourse by other means than onanistic cannot be proved to be formal coöperation. The coöperative action of a priest who publicly gives Communion to a person to whom he has refused absolution because, say, of a refusal to refrain from a habitual grievous sin in the future, is quite as close as the coöperation of a wife with perverted intercourse effected by a mechanical device; nevertheless, the action of the priest is not wrong, nor is it regarded as formal coöperation. The difficulty of defining formal coöperation is well-known to all priests. The definition given on page 516 of the May issue of the REVIEW is probably as good as any other. Formal coöperation implies not merely physical assistance rendered to an evil act, but approval of the evil purpose of the performer. It is coöperation not merely by action but by intention. It implies going along with the evil purpose of another. Therefore, any coöperator who nevertheless wishes and can logically wish that the evil act will not be completed, that its immediate object will not be attained, is not a formal coöperator. Obviously, the wife who under duress gives reluctant consent to intercourse involving the use of an instrument, does not share the evil intention of the husband. She can wish that the evil object shall fail of attainment either through accident or through the husband's change of intention. Therefore, her reluctant consent is only material coöperation and is permissible " ob gravem omnino causam," to use the words of the Holy Father.

Finally, if it be asserted that any sort of coöperation with an intrinsically evil act is itself intrinsically evil, the obvious reply is that such an assertion is made without due consideration. All the moral theologians admit that the " actus retrahendi " is intrinsically evil; yet they permit for a grave reason the wife to contribute that passive and reluctant coöperation without which this particular action could not take place.

II.

Another statement which has been questioned in my article in the March issue of the REVIEW, page 268, is this: " Sterilization is authoritatively declared to be intrinsically wrong." This sentence was written in haste. It should have read: " Sterilization inflicted by the state, except possibly as a punishment, is authoritatively declared to be intrinsically wrong."

One of the correspondents who objected to the statement as it appeared in the March issue of the REVIEW asks: " Just what is meant by intrinsic wrong? " The question has more value and significance than might be evident at a glance. Most persons who use the phrase mean to say that the act which they so characterize is wrong always, in all circumstances and regardless of motive or effects. They mean that it is wrong by reason of the intrinsic relations involved in the constitution of the act. It is an intrinsic deördination. This is probably as useful a concept and definition as we can have. Sometimes the phrase is used to indicate that an action is contrary to the natural law, rather than the positive law. This might be regarded as the equivalent of the first definition, were it not for the fact that the natural law condemns some actions as wrong by reason of their effects. For example, it is on this ground that St. Thomas declares fornication contrary to the natural law and intrinsically wrong. Nevertheless, the first definition can be reconciled with the definition which stresses the natural law, if the emphasis be placed upon changes in the effect. In that case, one would make the definition read thus: "An intrinsically wrong act is one which can never become right through changes in circumstances or motives or particular effects."

JOHN A. RYAN.

The Catholic University of America.

WHY FATHER KELLY FOUND FEW FERVENT CITY-BORN CATHOLICS.

To the Editor, THE ECCLESIASTICAL REVIEW.

The present writer shares deeply in the conviction of the Rev. M. V. Kelly, C.S.B., expressed in "Does City Life tend to undermine Faith?", in REVIEW of April—namely, that the country is the recruiting ground for our future Catholic population. But he does not derive that conviction from the same premises. One does not question the facts which Father Kelly has gleaned from a quarter century's observation and wide experience, but there is question about the interpretation of those facts. One questions them in order to suggest another, and, it seems, a truer basis for the very practical conclusions which Father Kelly wishes to draw from his study. We believe that the interpretation given is itself responsible for the reluctance with which, as he says, his whole theory has been received in the past. His exposition of the importance of country life in relation to Catholic population has not been rejected at all. As he himself admits, the Catholic Rural Life Conference is working, and largely for the same ends that he himself puts forward. But it doubtless remains true to-day that reaction to Father Kelly's *analysis* will be "vigorous," as he says it was to his first article in 1915.

But if the reaction to his analysis is "vigorous," the reaction to his recommended policy will not be favorable. That would be unfortunate. Therefore let us examine Father Kelly's analysis of his own information and see if the opposition does not center here.

Father Kelly should be warned by the almost instinctive opposition to his analysis and suspect that it may indicate "something wrong" with his interpretation.

The first step in this examination will be to confront Father Kelly's present way of accounting for the fewness of fervent city-bred Catholics with his own analysis of the 1920 census.[1] There Father Kelly said: "If the Catholic population of the country is much below what one should expect, not leakage so much as failure to multiply is accountable. Unfortunately an immense majority of American Catholics is now and has been at all times located in cities. That natural increase does not obtain in cities is no longer a matter of debate. Students of sociology are unanimous in proclaiming it. In the *Catholic World* of 1924 this conclusion is put forward in the following terms, 'A distinguished Jesuit biologist of Germany remarks that even Catholic Cologne, if left for three generations without recruits from country districts, would be a desert.'"

Here, in Father Kelly's own words, is the *real* reason why Father Kelly, during his very long service in the ministry, has not met with a greater number of "exemplary" and "most devout" Catholics who were not only city residents themselves, but were sprung from city-bred ancestors. "Agere *sequitur* esse," and where the very "esse" is lacking on account of "failure to multiply," we must not profess surprise at finding no "agere," i.e. devout and exemplary city-bred Catholics of the second and third generation. Father Kelly did not find them, in appreciable numbers, because they do not exist in appreciable numbers. "Not leakage so much as failure to multiply is accountable." Or, if we may amend, "not lack of fervor but lack of births is accountable" for these small numbers. It is a deficiency of quantity rather than quality.

This, however, is only a partial refutation of Father Kelly's analysis. We submit further that Father Kelly's city findings cannot be accepted as conclusive until he gives equal scrutiny to our Catholic population still residing in the country, including country missions, as well as organized parishes with resident pastors; for it is quite possible to maintain, unfortunate as the fact is, that the cream of the country population moves to the city where Father Kelly met them and was duly impressed.

---

[1] ECCLESIASTICAL REVIEW, October, 1925.

Father Kelly's method of investigating does not present a sufficient check-up on the deficiencies of country-born Catholics resident in town. If they, too, sometimes should become lukewarm and indifferent in the city, a scrutiny of parish records, or even a canvass of parish acquaintances, would be less likely to reveal the regrettable fact than in the case of their city-born cousins. The more numerous city connexions of the latter class would reveal their presence more conspicuously.

As for instances of city birth in the case of tramps observed by Father Kelly we think it sufficient to make the following observation. The very forces which in city life eliminate (as Father Kelly admits they do) large families, and in many cases family life itself, also operate to recruit tramps from such a homeless population. If *all* the country population were forced to live in cities, instead of their stronger representatives only, they would also furnish recruits to the tramp army. Country life notoriously is easier, economically, on those who are unable wholly to support themselves.

Father Kelly's observations on the relative number of vocations from city and country, we believe, are very pertinent. That is one very bright side of Catholic country life. Yet this is also true—for many a Catholic country youth or maiden the choice is between following a vocation to special religious service, or living without the opportunity of obtaining even the normal helps and aids to a Catholic life. Further, these figures on Catholic vocations from country and city err most grievously when city-resident, but country-born vocations are ascribed to the country. To do that is to give the one-fourth (Catholic) population actually living in the country credit for what they as well as countless thousands of city residents are doing. Schaefers' figures, alluded to by Father Kelly, based on twenty-one major seminaries of the United States, show that eigheeen per cent of all seminarians were in this class, i.e. country-born but city-resident. Once we admit, as we must, that the city cannot compete with country in births (for many other than religious reasons), we must admit that this eighteen per cent is a rather surprising vindication of the cities as far as vocations are concerned. This is doubly impressive when one recalls, as Father Kelly points out, that the newly-arrived in the city are the more apt to be swayed by its attractions which are supposed to run counter to vocations.

To go still further than this and claim for the fruits of country influence the first or even second city-born generation of country ancestors is to compare things that do not exist. For a city is composed of its people. Its people, no matter in what city, are ultimately recruited from the country. Take away the first generation or two of these recruits and no city remains.

But Father Kelly's conclusion remains. The country is all important for the Church. But not on account of greater fervor: not even on account of recruits to Holy Orders. It is chiefly on account of matrimony, which in the country environmentally is more favored in its natural tendency to increase and multiply. In this connexion the decline in number of marriages in the country itself is matter for grave concern.

D. CUMMINS, O.S.B.

Conception, Missouri.

RIGHT OF ASSISTANT TO SING HIGH MASS.

Qu. I. Is an assistant who receives a stipend for High Mass obliged to turn it over to the pastor, if the latter insists on it?

II. Is an assistant permitted to sing High Mass in the parish church contrary to the wishes of the pastor?

Resp. I. Abstracting from such Masses as come within the pastor's rights, as wedding and funeral Masses, one can find no ruling that obliges an assistant to refer stipends for High Masses to the pastor. And no pastor has any right *per se* to demand that his assistant turn over to him any stipends for High Masses which he shall have received from parishioners.

II. Nevertheless, the pastor has complete authority over the services in the parish church and he alone can determine whether his assistant (or any other priest) shall sing a High Mass there. If he refuses that permission, his assistant cannot lawfully sing High Mass in the parish church.

Several other questions here suggest themselves.

1. If a stipulation is made by the faithful requesting the High Mass, that the assistant sing it, must such a stipulation be fulfilled? If this is requested after the manner of other conditions which are recognized as binding in justice, it is evident that the stipulation obliges in the same manner as other such conditions; and so in the given circumstances none other than the assistant can satisfy the obligation arising out of the acceptance of a stipend given under such a condition.

If on the other hand the request that the assistant sing the Mass is a mere concomitant asking of a favor without any further obligation, then it is likewise evident that any priest who sings the Mass can fulfill the obligation arising out of the stipend.

2. May an assistant accept a stipend that is offered with a stipulation in justice added by the donor that he and no other priest sing the Mass in the parish church?

Seeing that the pastor is not bound to allow his assistant to sing High Mass in the parish church, the latter cannot lawfully accept such a conditioned stipend, unless he is aware that his pastor will permit him to satisfy the obligation of the stipend. If in doubt, he might accept the offering provisionally. The acceptance of such a stipend by the assistant without the consent of the pastor would not in any way oblige the latter; and if the pastor refused the necessary permission, the assistant would have to arrange matters with the donor.

3. If the pastor permits his assistant to sing High Mass in the parish church, must the latter be content with only a part of the stipend and relinquish the remainder to the pastor?

By no means. On the contrary, the celebrant of every Mass is entitled to the entire stipend given for that Mass (except of course the excess given *intuitu personae*), and no pastor may deduct or demand any part of the stipend as his own.[1]

---

[1] This solution takes into consideration only the general law. Some dioceses are said to have established, with the approval of the Holy See, a regulation at variance with the common law. To discuss such particular ordinances in THE ECCLESIASTICAL REVIEW would not serve the generality of its readers. Suffice it to say that papal approval of such regulations amounts to an implied dispensation from the common law. Moreover in a few cases the Holy See has declared that established customs of a similar nature could be *tolerated*. Cf. C. F. Keller, *Mass Stipends* (Washington, 1925), pp. 74-75.

Even the assistant will admit that, as a rule, when parishioners give him a stipend with the request that he sing High Mass according to their intention, they do not stipulate this personal request as a condition binding in strict justice. Therefore the only honorable thing for him to do will be to accept the stipend and, if the pastor will not permit him to sing the Mass, to transfer it to him. Beyond a doubt, most of the faithful who request one of the priests of their own parish to sing High Mass according to their intention desire that the Mass be sung in the parish church.

RIGHT TO CHOOSE CHURCH OF FUNERAL AND PLACE OF BURIAL.

Qu. 1. Have the faithful the right to choose the church where their funerals shall be held or the cemetery where they are to be buried?

2. If so, is the pastor who is in charge of the church or cemetery chosen, obliged to grant the request?

Resp. 1. As before the Code,[1] so in Canon 1223 § 1 the Church still expressly grants all the faithful, with some exceptions, the free choice of the church where their obsequies are to be held, provided the church is one that may be chosen according to Canon 1225, and of the cemetery where they are to be buried. Wives as well as minors past the age of puberty enjoy this right independently of their husbands and parents respectively. Those who are denied this liberty are, first, children below the age of puberty for whom their parents or guardians may make the choice; and, secondly, all professed religious, except those religious who have been elevated to the episcopacy (Canon 1224).

2. Nowhere does the Code positively oblige the rector of a church or those in charge of a cemetery to grant the choice lawfully made. On the contrary, Canon 1228 clearly shows that the burial in the selected cemetery may be denied by those in charge of it, when it states in § 1 that the burial is to take place in the cemetery chosen *provided there is no objection on the part of those who are in charge of the cemetery;* and § 2

---

[1] Cf. S. Many, *De Locis Sacris* (Paris, 1904), n. 163.

ordains that, if the cemetery chosen belongs to religious, *the consent of the religious superior is required and sufficient.*[2]

The same conclusion would seem to apply for the exequies: the rector of the church legitimately chosen for the funeral does not seem to be bound to permit the burial service to be held there.

GUILT AND ERRONEOUS CONSCIENCE.

Qu. Will you kindly answer in a future issue the case outlined below?

Titus received Communion sacrilegiously. Before swallowing the Host, however, he believes that he is bound, under penalty of committing another sacrilege, to ask the priest to remove the Host from his tongue. This he does not do. In confession he says that he is sorry for making a sacrilegious Communion, but not sorry for not asking the priest to remove the Host from his tongue.

The confessor solves the case in this manner. The external act (asking priest to remove Host from the tongue) has no morality connected with it. It is commanded by no law. The penitent, therefore, does not have to be sorry for not performing the external act of asking the priest to remove the Host from his tongue, even though he believed that he was committing a second sacrilege by not doing so. The morality of the act is solely internal. It is the result of an erroneous conscience and the willingness to offend God. The sin is in the will, not in the external action. Since the penitent believed that he would be committing another sacrilege by not asking the priest to remove the Host from his tongue, he is guilty of an internal sacrilege, not an external sacrilege, and consequently he is bound to be sorry only for the internal sin.

If this solution is not correct, will you kindly state what the penitent is bound to do?

Resp. According to the *case as stated,*—i.e. if Titus is consciously guilty of the second sacrilege he is bound to be sorry for it—the confessor's solution is substantially correct; but some qualification of the reasoning is in order. The consideration of the external act is beside the point. *All* culpability is in the internal act, that is, one is responsible for what he freely does according to his conscience at the moment. Whether commanded or not by any law does not matter. As far as conscience contributes to the imputability of an act, one does culpably what he thinks he does, whether in an erroneous conscience or not. All sin, guilt, culpability is internal, and therefore the requirement of contrition is determined accordingly.

---

[2] Canon 1228, § 1: "... dummodo nihil obstet ex parte eorum a quibus coemeterium pendet." § 2: "... requiritur et sufficit consensus Superioris religiosi, ..." Cf. Mathaeus a Coronata, *De Locis et Temporibus Sacris* (Turin: Peter Marietti, 1922), n. 193, 1° *a*.

Lay persons, however, do not understand this, and often, or usually, when they have done something they believed wrong at the time, and later on find out that objectively it was not wrong at all, they think they have committed no sin and hence need not confess or repent of it. For example, a man will decide not to go to Mass on Sunday, then later on, because of some new consideration, will change his mind and go. Or again, a person will eat meat thinking it is an abstinence day and later on, discovering that it was not, will feel relieved that he committed no sin; and of course it will not occur to him that he should confess or repent of it. It is quite possible that there is something of this in Titus's mentality.

It may be too that his reasoning, though not conscious, is much more subtle. Titus's moral sense gives him a feeling that he was within his right in what he did in not asking the priest to remove the Host. He sensed a conflict between a duty and a right: on the one hand, the thought that he should ask the priest to remove the Host, and on the other the right to his good name, that would not oblige him to publicly defame himself as being guilty of sacrilege. As he thought it over later, he may have come to the conclusion that he did not do wrong, though he does not state it this way, for the simple reason that he is incapable of arguing it this way. This explains the curious statement and apparently curious mentality of Titus; to wit, that he believes he committed a second sacrilege, but is not sorry for it. In his heart he dumbly feels that he has nothing in this respect to be sorry for, and therefore is not sorry. Doubtless he is right.

There is also another explanation and solution: a sort of *casus perplexus* for Titus. Take into account the circumstances of the case: *the brief moment in which it all occurred,* presumably; (because we suppose that the impulse to ask the priest to remove the Host did not occur to Titus until he had received, otherwise how can one explain his going to Communion at all) ; *the embarrassment of the situation,* mental and physical, with conflicting thoughts and feelings going on within him and the inability to speak to the priest with the Host on his tongue and make him understand even by sign as he quickly moves on; and the rest. It is hardly doubtful that Titus could not have had his wits about him in such circumstances and it can be said without hesitation that this behavior of his was unmoral. That he believes he committed a second sacrilege means nothing except that this particular thought that occurred to him has fixed itself in his mind or imagination or memory or what-has-he. The incident was unmoral and we think it is his moral sense that asserts itself, though, as said above, he cannot consciously reason this out. Perhaps the confessor can explain this to him; all depends on Titus's intellectual equipment.

The confessor at least should dispose Titus to repent of all mortal sin he has committed by a universal motive and then put him in good faith by assuring him that he has done all that is required in the way of confession and contrition, and absolve him. According to the mental capacity of Titus, he might do well to reassure him that he was not really guilty of the second sacrilege; lay mentality is easily reassured in such matters by the priest's word. Incidentally, with penitents likely to be in similar predicaments, instruction on the opportuneness and need of an act of perfect contrition, is important.

HOLY VIATICUM DURING PROTRACTED ILLNESS.

Qu. How often may the Holy Viaticum be given during the same very serious illness? I take it that when it is given there is no obligation of fasting.

What is the rule concerning fasting during protracted illness?

Canon 864, § 3, of the Code says: " Perdurante mortis periculo, sanctum Viaticum, secundum prudentis confessarii consilium, pluries, distinctis diebus, administrari licet et decet."

This assertion and provision of the Code sets aside all opinions of theologians who, prior to the Code, held that Viaticum was not to be administered daily during the same danger of death, and confirms the opinion therefore of those writers who admitted that Communion could be received daily " perdurante mortis periculo."

The commentary, then, on this provision of the Code is that undoubtedly holy Viaticum may be administered daily and should be—" licet et decet "; provided of course that is the considered advice or mind of a prudent confessor.

Resp. Canon 858, 2, says: " Infirmi tamen qui jam a mense decumbunt sine certa spe ut cito convalescant, de prudenti confessarii consilio, sanctissimam Eucharistiam sumere possunt semel aut bis in hebdomada, etsi aliquam medicinam vel aliquid per modum potus antea sumpserint."

The provisions of this Canon require, first, that the person have been sick or infirm a month (commentators say that twenty-six or twenty-seven days will certainly fulfill this requirement); secondly, that moral certitude be lacking that the invalid will begin to get well within three or four days: thirdly, that the confessor alone is the one to decide on the matter of receiving; fourthly, that nothing be taken " per modum cibi ", i.e. solid—not liquid food, though as far as medicine is concerned it matters nothing whether it be solid or liquid.

Note that the Canon speaks of the " infirmi," which is a term much more extensive than " illness ", as in the question. Also, it is not required by the Code that the infirm person be unable to fast; though certainly this is to be urged, provided there be no hardship in fasting. Lastly, the concession " bis in hebdomada " is to be interpreted strictly for all persons, no matter where they live or what privilege they may have had according to the edict of Pius X. Hence to receive thus, i.e. not fasting, a third time in a week would be gravely illicit.

LAST SACRAMENTS BEFORE SURGICAL OPERATION.

Qu. May one receive the last sacraments before a surgical operation? May the Holy Viaticum be given at such a time? If so, is the obligation of fasting set aside?

Resp. Here is meant, we suppose, a surgical operation that in itself involves at least " probable danger of death," or that is occasioned by a physical condition that involves probable danger of death. Holy Viaticum may and ought to be received in both cases. This is divine law.

Holy Viaticum is usually included when one speaks of the "last Sacraments". Again, receiving Holy Viaticum always means receiving Holy Communion not fasting; at least, so far as the law of the Eucharistic fast is concerned. It does not matter whether the patient can reasonably fast or not.

As regards Extreme Unction, a distinction is to be made. If the physical condition of the patient is such that it involves probable danger of death, then Extreme Unction should be administered before the operation. If the danger of death does not exist, but supervenes because of the operation, or after the operation, then the anointing may not be done before the operation.

Most so-called serious operations are occasioned by a physical condition that actually involves probable danger of death. The surgeon can pronounce on this.

ORDINARY'S PERMISSION TO TRANSFER "MISSA PRO POPULO".

Qu. On Sundays and other days specified, when Mass is to be applied "pro populo," may a pastor ever accept a stipend and apply Mass for a special intention, postponing the "pro populo" Mass to the next or even second day? For example, our St. Joseph's Society embraces half the parish. In the past they have *always* had the Mass on St. Joseph's Day and have received Holy Communion in a body at it. Is the pastor to refuse the Mass now, and as a result have few at Mass and less at Holy Communion on the feast of St. Joseph, because he must celebrate Mass "pro populo"? In like manner, societies will be very well represented at Holy Communion if they can have the first Mass on a definite Sunday each month. It seems that the "pro populo" Mass, if it cannot be transferred, works a hardship.

Resp. According to Canon 467, § 3, the diocesan Ordinary may for a just cause allow a pastor to postpone or anticipate the celebration of the Mass "pro populo". "*Ordinarius* loci, justa de causa, *permittere potest* ut parochus Missam pro populo *alia die* applicet ab ea qua jure adstringitur."

After obtaining of his Ordinary the needed permission, the pastor may accept a stipend for the Mass he will say, instead of the Mass "pro populo," on a Sunday or feast day. This is not contrary to Canon 824, § 2.

Ecclesiastical Library Table

ECCLESIASTICAL LIBRARY TABLE.

RECENT THEOLOGY.

The efforts of recent Popes to promote among Catholics the study of the doctrines and practices of the separated Eastern churches are producing noteworthy results in the form of many excellent contributions to recent theological literature. The most exhaustive and scholarly modern work along these lines would seem to be *Theologia Dogmatica Christianorum Orientalium Dissidentium* by the Rev. Martin Jugie, A.A. (Paris, Letouzey). The completed work is to comprise three volumes, of which the first and the third have already appeared. These two volumes treat of the doctrines of the Greek and the Russian schismatic churches. The remaining volume will consider the tenets of the Nestorian and the Monophysite churches.

Father Jugie devotes a considerable portion of his work to the history of the separation of the Eastern churches from Catholic unity and of the doctrinal controversies that have tended to widen the breach—for example, those concerning the epiclesis, the addition of the *Filioque* to the Creed, and the use of leavened or unleavened bread. He also demonstrates that Catholic theologians are sometimes inclined to exaggerate the doctrinal differences between the "orthodox" churches and Catholicism. Thus, in spite of what our text books say to the contrary, the doctrine that only bishops are the ordinary ministers of Confirmation is not denied by the Greek schismatic churches, although it is customary among them for all priests at the time of their ordination to be delegated to administer this sacrament. Similarly Father Jugie emphasizes the distinction, often neglected in Catholic theological writings, between the doctrines and practices of the Russian church and those of the Greek church. Thus, in the former, Extreme Unction is usually given only to those who are seriously ill, while in the latter it is administered to those who are only slightly indisposed, and at times even to those who are in perfect health, as a complement of the sacrament of Penance.

The custom of designating the Oriental schismatic communions as "Orthodox" churches—a custom which is commonly accepted even by Catholics—is not approved by Father Jugie, who believes that we should call them " dissenting " or " separated " churches.

A deeply sympathetic attitude toward these Eastern separated churches is manifested by the Rev. Charles Bourgeois, S.J., writing in the *Nouvelle Revue Théologique* for June, 1930, under the caption " Pour Comprendre les Chrétiens d'Orient." The writer believes that the greatest obstacle to the return of these churches to Catholicism is their repugnance to being *latinized*—an effect which the Oriental schismatics regard as inseparable from submission to the Roman Pontiff. In treating with these separated brethren, therefore, Catholics must make it clear that their conversion would in no wise involve the acceptance of what is distinctively Latin and Occidental in Catholicism, such as ritual, liturgical language, and even the proportion and the emphasis that are assigned to certain doctrinal principles. For, the difference in mentality between the Occident and the Orient often leads to the stressing of different aspects of the same truth. Thus, the doctrine of the Church's unity impels the Latin Catholic to strive for *uniformity* in all religious matters; whereas the Oriental, even when he admits the principle of ecclesiastical unity, retains his attachment to the particular and national elements of religion. To a Latin Catholic the Church is primarily *one* Church and a juridic organization, to an Oriental it is *our* Church and the mystic Body of Christ. Moreover, it must be remembered that certain differences which at first sight appear to be doctrinal contradictions between Catholicism and Eastern Christianity may not be such in reality, but may be only the result of the lack of theological development that has been characteristic of the Eastern separated churches since the tenth century.

In the January, 1931, issue of the same periodical the Rev. P. Peeters, S.J., writes along similar lines with special reference to the members of the Russian schismatic church Those Russians who still retain their Christian faith amid the storm of anti-religious persecution, he says, are opposed to union with the Catholic Church from sentiment rather than from doctrinal reasons—because they regard conversion to Catholicism as a renunciation of their national traditions. We must disabuse them of this idea, Father Peeters asserts, especially by the example of an ardent Christian charity, without too much insistence on polemics. He cites in this connection the unusual case of a number of Russian boys, most of whom are "Orthodox", who are being educated at a Catholic college in Namur, France. No pressure is brought to bear on them to become Catholics; but, with the exception of the sacraments which they receive in their own church, all their religious practices are Catholic, including Mass celebrated for them daily by a Russian Catholic priest.

In the *Civiltà Cattolica* for 15 March, 1930, appears an anonymous article on the historical background of the controversy concerning the *Filioque* which has played so important a part in the separation of the Greek church from Rome. The article is entitled "La Mentalità dei Latini e dei Greci al Concilio Ecumenico di Firenze", and its tenor is that the Latins and the Greeks argued at cross-purposes in the Council of Florence concerning the insertion of the *Filioque* in the Creed. The former were bent on vindicating the truth of the doctrine that the Holy Ghost proceeds from the Son as well as from the Father, while the latter—or, at least most of them—were merely protesting against the addition of any new phrases to the hallowed Nicene Symbol. This point should be emphasized in our theological manuals, not only because it is an essential prerequisite to the proper understanding of the *Filioque* controversy, but also because it so strikingly illustrates the extreme conservatism that dominates the religious mentality of the Orient.

Some interesting and valuable information regarding Christianity in the Orient in furnished by Father Janin, A.A., in his book *Les Eglises Separées d'Orient,*[1] and by the Rev. C. Martindale, S.J., in articles appearing in *The Month* for July and August, 1930.

* * *

"The Spirit of Anglicanism" by Professor Stockley in the *Irish Ecclesiastical Record* for October and November, 1930, and "The Clash of Principles in Anglicanism" by the Rev. J. Keating, S.J., in *The Month,* May-August, 1930, depict the indefinite and contradictory doctrinal views that prevail today in the Anglican communion—a condition that Anglicans laud as a proof of the " comprehensiveness " of their faith. Father Keating thus tersely summarizes the situation: " It can hardly now be doubted that the Anglican ' Note ' of comprehensiveness, accepted with a show of conviction by the Anglo-Catholics, acquiesced in with more reserve by the Modernists, rather resented by the Protestants, is destructive of its claim to be a constituent part of the Church of Christ. It cannot deliver His message, for it does not know it. It cannot even assert His divinity; it cannot say whether He is really present in the Eucharist; it regards the necessity of Baptism as an open question; there is hardly any form of unbelief, except perhaps the negation of God's existence, that does not find shelter in its comprehensive bosom; its prelates proclaim that there must be ' limits ' to divergence of doctrine, but not one of them, nor the whole Bench of them, dare state with authority what those limits are." [2]

---

[1] Paris, Bloud et Gay, 1930.

In view of this extreme latitudinarianism in the established Church of England, the hopes of the little group of " Anglo-Catholics " who are working for a corporate union of the Anglican Church with the Catholic Church must be viewed as chimercial. Lord Halifax, the acknowledged leader of this group, has recently edited a book entitled *The Conversations at Malines,*[3] which is an account of the discussions on the question of corporate union that were conducted between 1921 and 1925 by some Anglicans and some Catholic ecclesiastics under the presidency of the late Cardinal Mercier. Presuming that the book presents a correct account of the proceedings, its perusal is calculated to cause no little astonishment to any one acquainted with the real doctrinal situation of the Anglican Church, with the wide divergence between Anglicanism and Catholicism, and with the official attitude of the Holy See toward the Church of England and particularly toward Anglican Orders. How could the Anglican delegates honestly state, without any qualification, that the Anglican Church believes in the Real Presence, in the Eucharistic Sacrifice, and in the necessity of sacramental absolution for all grievous sins? (p. 13-16). And Lord Halifax, despite his abundant opportunities of familiarizing himself with Catholic doctrine, reduces papal infallibility, as taught by the Catholic Church, to a mere right to declare officially the conclusions at which the universal Church has already arrived: " I believe it is admitted (by the Catholic Church) that no power is claimed for the Pope to declare new dogmas apart from the Church, but only, after having taken every means to ascertain what the teaching and mind of the Church is on any given point implicitly contained in the deposit of faith committed to the Church's guardianship, to declare what that faith is in an authoritative manner " (p. 74). It is also startling, in view of Leo XIII's unqualified declaration of the invalidity of Anglican Orders, to read that a Catholic ecclesiastic recommended the reordination of the Anglican clergy *sub conditione* in the event of a corporate reunion (p. 32). Strangest of all is the plan of reunion proposed in a paper sent to the Malines gathering by an anonymous Catholic clergyman, and based on the principle that the Anglican Church could be " united but not absorbed." According to this proposal, if the Church of England were converted *en masse,* the Archbishop of Canterbury would be invested with the patriarchal dignity by the Pope, and he (the archbishop) and the present Anglican hierarchy would become the Catholic hierarchy of England, while the present Catholic sees would be suppressed and their incumbents forced to resign their episcopal jurisdiction. Moreover, the English Church would be permitted to have its own special canon law and its liturgy in the vernacular. The Patriarch of Canterbury would be empowered to choose the bishops without consulting the Pope; and finally, for the special benefit of the aforesaid Patriarch, the Sovereign Pontiff might constitute a new hierarchical dignity, designated as that of cardinal-patriarch, which would give the occupant of the see of Canterbury a precedence above all the other cardinals. It is evident that the writer of such a paper regards the Anglican Church as merely in a state of schism, from which it could be won over corporately by the concession of certain disciplinary privileges. Truly, when persons attempt to solve the problems of a situation to which they are strangers they are very liable to be a prey to the most flagrant misapprehensions.

---

[2] *The Month,* June, 1930, p. 534.

[3] London, Allan and Company, 1930.

A more correct view of the present status of the Anglican Church and of the prospects of its return to Catholic unity is provided by the Rev. M. Pribilla, S.J., in his article "Canterbury und Rom" contributed to the *Stimmen der Zeit* for November, and by the Rev. A. Vermeersch, S.J., writing on "La Conference de Lambeth et la Morale du Mariage" in the *Nouvelle Revue Théologique* for December, 1930. Father Pribilla looks on the spirit of compromise which has characterized the Church of England since its inception as the chief obstacle to reunion. The Anglican representatives at the Conversations of Malines, he says, were willing to concede to the Pope a "spiritual leadership" or a "general superintendance" over the universal Church, but this is quite different from the primacy of jurisdiction that the Catholic faith attributes to the Roman Pontiff. Father Vermeersch comments on the various resolutions passed by the Lambeth Conference of 1930, especially those concerned with marriage. In discussing the statements of the Conference regarding Anglican efforts toward Christian unity, he remarks: "Meetings in which each one contents himself with declaring what he holds and what he rejects, without any intention of coming to something better, are of themselves, sterile for conversion. It is time lost to strive to construct unity by synthesis."

* * *

A strong indictment of modern methods in apologetics is delivered by the Rev. H. De Lubac, S.J., writing on "Apologetique et Théologie" in the *Nouvelle Revue Théologique* for May, 1930. He admits that there is some foundation to the charge that Catholic apologists betray a lack of historical knowledge, an inability to perceive the full force of certain difficulties, and an ignorance of modern science. Moreover, he deplores the tendency to divorce apologetics from theology, contending that some exposition of the truths of faith should be joined to the arguments for the fact of revelation. For, Father Du Lubac believes, the exalted character of the revealed doctrines of Christianity, their harmony with the truths of the natural order, and the sublime concept of life that they inspire are in themselves potent motives of credibility. In fact, he states, this permeation of apologetics by the truths of revelation was the method employed by the most celebrated

Christian apologists, such as Clement of Alexandria, St. Augustine, and St. Thomas Aquinas.

A valuable addition to contemporary theology is a work on the Church as the Mystic Body of Christ—*La Doctrine du Corps Mystique d'apres les Principes de la Théologie de Saint-Thomas*[4] by the Rev. J. Anger, Director of the Seminary of Rennes. The four sections into which the work is divided treat respectively of Christ as Head of the Church, the relation between the Mystic Body and the sacraments, the Church as the Body of Christ, the final perfection of the Mystic Body in heaven. The sole exception that could be taken to Father Anger's treatment is that at times, in his enthusiasm for his sublime theme, he forgets that the designation of the Church as the Body of Christ is a metaphor, and accordingly is inclined to overemphasize the analogy between the Church and the human body.

An appreciation of the work of the lately deceased Protestant theologian, Adolf Harnack, is contributed to *Gregorianum,* IV, 1930, by the Rev. J. De Ghellinck, S.J. The writer especially praises Harnack's research work in the literature of the ante-Nicene period, and admires him for his honest efforts to be impartial in his conclusions. Nevertheless, the famous German scholar was certainly influenced in his theological deductions by his Lutheran tendencies. Moreover, Harnack's treatment of post-Nicene theology, and especially that of the middle ages, is much inferior to his exposition of Christian doctrines during the first three centuries. The outstanding characteristic of Harnack's theory of doctrinal development, according to Father De Ghellinck, is that he places the principal cause of this development in external circumstances, such as the social and cultural conditions of the times, rather than in the vital force of the revealed truth itself.

The severe judgment we are inclined to pass on the late Baron Von Hügel because of his modernistic tendencies should perhaps be mitigated in consideration of a brief tract entitled *Some Notes on the Petrine Claims,* written by the Baron many years ago as a letter to an Anglican friend, and recently published in book form.[5] Besides the usual arguments for the primacy of Peter, the booklet contains some original controversial material. For example, to the contention that Peter must have been subordinate to the body of the faithful, since he was sent by the Church to Samaria (Acts VIII, 14) Von Hügel retorts that even a superior can be said to be sent by those inferiors whom he represents. Thus, according to Josephus, the high priest Ismael was sent by the Jews to Nero, and according to St. Ignatius of Antioch, the bishops of Asia Minor were sometimes sent on missions by their churches.

---

[4] Paris, Beauchesne, 1929.

[5] London, Sheed and Ward.

* * *

Eucharistie (Paris, Bloud et Gay, 1930) by the Rev. A. Alès, S.J., is a popular rendition of the learned Jesuit's more extensive *Prima Lineamenta Tractatus Dogmatici de SS. Eucharistia.* The author gives a thorough presentation of the arguments from tradition for the real presence. He also enlarges on the doctrine of the Eucharistic sacrifice, without however devoting too much attention to the theological controversies concerning the essence of the Mass.

The Rev. M. De la Taille, S.J., whose monumental work *Mysterium Fidei* is now available—at least in greater part—in English under the title *The Mystery of Faith and Human Opinion Contrasted and Defined,*[6] has again been called on to defend his views; and this time against the attacks of a Spanish confrere, the Rev. M. Alonso, S.J. In a work of more than 500 pages entitled *El Sacrificio Eucaristico e la Ultima Cena del Senor segun el Concilio Tridentino*[7] Father Alonso endeavors to prove that Father De la Taille's opinion that the Last Supper and Our Savior's death on the Cross constituted one numerical sacrifice is in opposition to the decrees of Trent. Moreover, Father Alonso ranks his brother Jesuit with Bellord, Renz and Wieland, who defended the untenable " banquet-theory " with reference to the eucharistic sacrifice; and finally, he even asserts that Father De la Taille's doctrine of transsubstantiation leads to the denial of the real presence!

In accordance with his invariable custom, Father De la Taille has answered in detail all the objections brought by

---

[6] London, Sheed and Ward.

[7] Madrid, Razon y Fe, 1929.

Father Alonso against his teachings; and the answer appears in *Gregorianum,* 1930, II. In view of the thoroughness of this reply, it seems improbable that this recent attack will render Father De la Taille suspect of heresy in the eyes of genuine scholarship. The greater part of his paper is devoted to a critical examination of the writings of various theologians whose views on the essence of the Mass Father Alonso interprets differently from Father De la Taille.

Still another opponent — though more moderate in his method of argumentation—of the views advocated in *Mysterium Fidei* is the Rev. W. Moran, D.D., in the *Irish Ecclesiastical Record* for January, 1931, under the caption " Father De la Taille and His Critics." His principal objection is similar to that of Father Alonso—that to consider the Last Supper and the Cross as one and the same sacrifice is hardly reconcilable with the implication of two distinct sacrifices contained in the Tridentine assertion, that Our Lord "although He was to offer Himself once to God the Father on the Cross by means of His death, nevertheless at the Last Supper offered His Body and Blood under the appearances of bread and wine to God the Father." Dr. Moran likewise takes exception to Father De la Taille's view on the origin of the Mass-stipend; and he also believes that the latter exaggerates the necessity of the Holy Eucharist as a means of salvation.

In *Gregorianum,* 1930, II, the Rev. E. Janot, S.J., under the title " Le Pain de Vie " discusses the eucharistic sermon of Our Lord contained in the sixth chapter of St. John's Gospel. All Catholics interpret verses 48-59 as referring directly to the Holy Eucharist; but many are of the opinion that in verses 27-47 the " bread of God which cometh down from heaven " signifies Our Redeemer without special reference to His eucharistic presence. But Father Janot understands this section of the sermon also as designating the sacramental bread of the Holy Eucharist.

An echo of the famous seventeenth-century controversy between the attritionists and the contritionists can be perceived in the article " La Causalité du Sacrament de Penitence " by Dom De Vooght, O.S.B., in the *Ephemerides Theologicae Lovanienses,* 1930, IV. The writer champions the view — which he attributes to St. Thomas—that contrition based on divine charity, or perfect contrition as we call it, is necessary for justification in the sacrament of Penance. For, he insists, the efficacy of this sacrament consists in *transmitting* sanctifying grace to a soul that is disposed for its reception, rather than in *supplying* something that is lacking in the recipient. As Dom De Vooght explains his theory, however, it would not hinder our present-day practice of requiring no more from penitents than sorrow based on any supernatural motive, such as the fear of punishment; for he believes that every serious turning away from sin includes implicitly a sufficient degree of divine charity to render it perfect contrition.

The vexed question of the administration of the sacrament of Penance in the early Church has furnished the subject of a controversy between the German scholars Dr. B. Poschmann and Dr. Karl Adam. The former in his book *Die Abendländische Kirchenbusse im Ausgang des Christlichen Altertums*[8] held that up to the time of Pope Gregory I it was the custom of the Church to remit by sacramental absolution only the more serious sins—known technically as *crimina*—and that only through public penance, at the conclusion of which sacramental absolution was imparted in the ceremony of reconciliation. Moreover, Dr. Poschmann asserted, this public penance could be received only once in a person's lifetime; nevertheless, before one who had sinned grievously entered the order of the penitents (which was similar to the religious state) he could be admitted to the reception of the Holy Eucharist on the performance of private penance. This was merely contrition with the intention of subsequently accepting public penance but without sacramental absolution.

In the *Theologische Quartalschrift,* 1929, I, Dr. Adam took exception to this view, principally on theological grounds. How, he asks, could mortal sins other than murder, idolatry, and fornication (which he understands to be the *crimina*) have been forgiven if public penance were for these three only? How could those who were guilty of serious sin have been admitted to Communion without previous sacramental absolution? How reconcile Dr. Poschmann's view with the Tridentine declaration that secret confession has been in vogue since the beginning of the Church?

---

[8] Pustet, 1938.

Dr. Adam's own view is that in the early centuries the remission of serious sins other than the three aforesaid *crimina* was effected by the intercessory prayer of the Church as a body, to which a sacramental efficacy was attached.

In the *Zeitschrift fur Katholische Theologie,* 1930, II, Dr. Poschmann defends his views. The three capital *crimina,* he says, were in reality generic denominations to which all mortal sins were reduced. The faithful could have been permitted to receive the Holy Eucharist after an act of contrition with the *votum Poenitentiae* by which their mortal sins were forgiven, he claims, because the obligation of justifying oneself by sacramental absolution before Communion is merely an ecclesiastical legislation which arose only later in the Church. Auricular confession existed from the beginning of the Church, he admits, in the sense that before a sinner undertook public penance he would naturally seek private advice from a priest and divulge to him the nature and the number of his sins.

An unusual theory relative to primitive penitential discipline is broached by the Rev. E. Frutsaert, S.J., in the *Nouvelle Revue Théologique* for May, 1930. He thinks that in the early centuries sacramental absolution may sometimes have been given *suspensively*—that is, with the intention that it would become efficacious only at some later date. In the case of those who had been guilty of more serious sins (the *crimina* mentioned above) Father Frutsaert believes that the efficacy of absolution was deferred until death, although the sacramental rite was imparted when they entered the order of public penitents. This hypothesis, he thinks, will serve to reconcile the insinuations of early writers that those who had been guilty of the *crimina* did not receive absolution even in the hour of death with the doctrine of the universal application of the Church's sacramental pardon.

In the *Periodica de Re Morali, Canonica, Liturgica,* October, 1930, Father Cappello, S.J., discusses the extent of the Pope's power in dissolving the matrimonial union. The writer concludes that any type of marriage except *ratum et consummatum* can be dissolved by the Pontiff's divinely granted authority. Even the marriage of a Catholic with an unbaptized person, contracted with a dispensation and afterward consummated, Father Cappello believes could be dissolved by the Pope.

* * *

To the ranks of ecclesiastical periodicals we welcome *Collectanea Franciscana,* a quarterly recently inaugurated at Assisi under the direction of the Capuchin Fathers, and the *Clergy Review,* a monthly periodical published in England. The first issue of the latter magazine appeared in January of this year, and contained an excellent paper by Archbishop Downey of Liverpool on the various rationalistic theories regarding the origin of religion, an article on the Church as the Mystic Body of Christ by the Rev. B. V. Miller, D.D., and a disquisition on matrimonial consent by the Rev. E. J. Mahoney, D.D., treating the question as to how intimately the intention of a future divorce must be incorporated in the marital contract to render the marriage invalid.

FRANCIS J. CONNELL, C.SS.R.

Mount St. Alphonsus, Esopus, N. Y.

Criticisms and Notes

QUESTIONS OF THE DAY. By the Rev. John A. Ryan, D.D., LL.D., Litt.D. The Stratford Company, Boston, Mass. 1931. Pp. 333.

Dr. Ryan has brought together in this volume twenty-three articles and controversial letters which have appeared at different times in twelve periodicals. Five relate to phases of Prohibition; five to Catholics and Politics; six to economic questions, and seven to questions of morality and statesmanship. The reader will find in this last-named group a discussion of the New Morality, Birth Control, and Human Sterilization.

The author is so well known as a leader in Catholic thought and his services in that field have been so distinguished that his volume recommends itself automatically. It is perhaps more important to understand him than to agree with him.

If this reviewer understands Dr. Ryan correctly, his general purpose in the wide field of his activities may be described in a manner something like the following. He has undertaken to set forth the fundamental moral and social teaching of the Catholic Church in the form of general principles which are accepted as finally true. He recognizes the tendency of social life to disintegrate into sections and to develop leadership which loses sight of general fundamental principles and endeavors to establish particular codes that rebel against the restraints of general moral truth. In this way political life, business, industry, commercialized amusement and education move in the direction of particular codes, of values and sanctions which rebel against the fundamental principles that underlie all social life and furnish the basis of their coördination into right relation with larger truths.

On the practical side Dr. Ryan undertakes to set forth his views of practical measures and policies which are in harmony with Catholic moral belief and the authoritative teaching of the Church. There is, of course, much room for disagreement with him in respect of social conditions and the limitations to which ideal teaching is generally subjected by the limitations of life. And needless to say the space for disagreement has been well occupied. The reviewer doubts that he would be much concerned about this. But when disagreement would drive general moral principles out of the field of particular interests and permit these to make their own codes Dr. Ryan would be much concerned.

Some years ago he expressed in public his views of the moral aspects of railroad valuation. The writer of this notice received a letter from a valuation engineer who said that he had not believed that there was any such thing as a moral aspect of railroad valuation and he asked for a copy of Dr. Ryan's statement. Upon receiving it he wrote that he was deeply impressed and that he had gained an entirely new view of the problem.

In questions of statesmanship, industry and business only three courses seem possible. One can hold that Ethics is only an incident in business and, therefore, subject to it, or that there is no general moral aspect of business at all, or that all fundamental social interests should yield to the discipline of fundamental moral principles as human wisdom and general social welfare demand and make possible. The last-named position is taken by Dr. Ryan and maintained with scholarly force and a moral idealism which rests upon a firm inclusive spiritual outlook upon social life.

VESTMENTS AND VESTURE: A MANUAL OF LITURGICAL ART. By Dom E. A. Roulin, O.S.B. Translated from the French by Dom Justin McCann, O.S.B. St. Louis: Herder. 1931. Pages, xiv+308.

Last year there appeared in THE ECCLESIASTICAL REVIEW a notice of the original French edition of this work and we informed our readers at the time that an English translation by Dom Justin McCann would soon appear. That translation has now been issued. There are some differences between the French work and its English echo, owing chiefly to the fact that the translation is made not from the published French text but from a text privately supplied by the author. The divergences are however few and of no substantial import, except that the illustrations in the English version are slightly more numerous than those in the French edition.

There is no need to repeat here the words of praise that constituted the bulk of the former review. The liturgical revival has by now spread to all parts of the world and happily our own country has secured an honorable place among those whose people are striving to cultivate the liturgical concept of Religion and to express that concept in fitting outward form. A book like this will be welcomed by those who already have been touched by the liturgical spirit and if Dom Roulin's advice regarding vestments, frontals, banners, etc. is followed, there should result not only an improvement in taste regarding such matters, but also (which is the essential point) the individualistic tendencies in Religion which we have inherited from the false Renaissance will be still further checked.

We would repeat one word of warning from the former review: The Altar is not directly treated in this work but occurs incidentally by way of illustration. Unfortunately some of the altars here pictured are not quite so correct as a strict observer of rubrics would desire. For instance, on page 164 is pictured an altar whose Tabernacle could not be covered with a veil. It is necessary to point out a detail like this, since strange to say, priests seem to be less careful about the proper construction of an altar than about some less important matters.

CATECHISMUS CATHOLICUS, CURA ET STUDIO PETRI CARDINALIS GASPARRI, CONCINNATUS. Altera editio. Typis Polyglottis Vaticanis. MDCCCCIII. Pp. 463.

This Catechism, which appears as the work of Cardinal Gasparri, is intended to serve as the basis for the teaching of Catholic doctrine. The Index will be found on page 287. It is followed by one hundred and sixty-four pages containing authorities and texts referring to the contents. Pages 23 to 79 are intended for children. Pages 83 to 255 contain more thorough exposition intended for adults. The order of subjects in both sections is identical. The contents are arranged in the form of brief questions and answers. Copious footnotes carry many references to Holy Scripture, the Councils, the Code and other ecclesiastical sources which root the details of exposition firmly in the foundations of Catholic belief and widen in a most gratifying manner the grasp of the teacher who bases instruction upon the text.

TOWARD THE PRIESTHOOD. By the Rev. C. A. Dubray, S.M., Ph.D. The Bruce Publishing Company, Milwaukee. 1931. Pp. 252.

The author of this work is president of Notre Dame Seminary of New Orleans. His purpose is to interpret to the seminarian the meaning of his vocation and the serious spiritual and cultural obligations laid upon him by it. The spirit of the work is admirably summarized in a golden sentence on page 133. "The wish to become a priest and yet to remain mediocre is a contradiction." The directness of appeal to the individual seminarian who can so easily lose himself in his group and satisfy himself with vague generalizations is indicated by the following from page 76; "Self-knowledge, therefore, is not the same as knowledge of man in general. The starting-point of a candidate for the priesthood is not merely human nature with its common features, but human nature such as it is in himself, with all of its particular aspects, excesses and deficiencies, aptitudes and difficulties, qualities and shortcomings. These cannot be learned from books; they can be known only by deep reflexion, by frequent and thorough self-examination, by a constant attention to one's actions, words, and thoughts, in order to discover not merely what they are in themselves, or how they appear outwardly, but in order to reach their sources, their motives and the general tendencies from which they spring."

The chapters on Self-Mastery, Progress, Order, Study, Piety, and Vocation are particularly helpful. The seminarian who brings good will to the reading of the work will find it a veritable vade-mecum. It fits admirably into the traditions of spiritual direction which are maintained constantly in seminary life. Spiritual directors will find most helpful the author's sympathy, understanding and practical idealism. His work will do much to create the Good Spirit admirably described in Chapter XII. It is this spirit that is the first fruit of a genuine vocation and the promise of later priestly excellence.

THE CATHOLIC ENCYCLOPEDIC DICTIONARY. General Editor, Donald Attwater. Introduction by Francis J. Vaughan, D.D., Bishop of Menevia. The Macmillan Company, New York. 1931. Pp. 576, in double columns.

The writer of this notice undertook to make a comparison of subjects between this Dictionary and the *New Catholic Dictionary* issued in 1929 by the Universal Knowledge Foundation, New York. Assisted by a secretary he made comparisons of the space allotted to letters of the alphabet. It was discovered that the *New Catholic Dictionary* allotted eighty-five pages to the letter " A " against forty-six by the *Catholic Encyclopedic Dictionary;* seventy-six pages to the letter " B ", against twenty-four; one hundred and twenty-four pages to the letter " C ", against seventy. The single word Calendar has a half column in the American work and three pages and eleven sub-headings in the English work. These differences seem striking, since the two volumes appear to belong to the same field. Thereupon the prefaces of the two works were read, a task which should have been done originally. The American *New Catholic Dictionary* aims to cover every subject in religion; Scripture, tradition, doctrine, morals, sacraments, rites, customs, devotion, symbolism, accounts of the Church in every continent, country and diocese. Law, canon law, education, psychology, philosophy, the social sciences, the arts and their history, in as far as the Catholic Church is concerned with them, are included. In completing this gigantic undertaking this

American Dictionary was extended to eleven hundred pages in double column.

The English publication, the *Catholic Encyclopedic Dictionary,* limits itself to a narrow field. Its preface states that the book is "put forward as a general work of quick reference to the signification of the words, terms, names and phrases in common use in the philosophy, dogmatic and moral theology, canon law, liturgy, institutions and organization of the Catholic Church. It looks primarily to present-day belief, practice, teaching, opinion, history... exposition and apologetics are strictly secondary and subordinate; biography has no place at all, except for the brief notice of each of the saints in the General Calendar of the Roman Church to complete the directory to the principal Western feasts." "The editor has worked with particular regard to the requirements of Catholic lay people and with the hope of being useful to non-Catholic journalists and general enquirers."

As an illustration of the differences in the two works. The first entry in the English *Dictionary* under the letter "D" is Dalmatic. There are six items in the American *Dictionary* ahead of the term Dalmatic. Two are biographical sketches; two relate to dioceses in India and Texas; one refers to a pagan god and one to the meaning of the term, Daily Bread. At another section within a given space thirty topics were found in both dictionaries and forty subjects treated in the English *Dictionary* were not found in the other.

In order to prevent confusion between the two dictionaries an arrangement has been made by the Universal Knowledge Foundation which put out the *New Catholic Dictionary* and the Macmillan Company which publish the *Catholic Encyclopedic Dictionary.* After the bound stock on hand is exhausted, the title of the *Catholic Encyclopedic Dictionary* will be changed to *A Catholic Dictionary.*

A HISTORY OF THE CATHOLIC CHURCH. By the Rev. Fernand Mourret, S.S. Translated by the Rev. Newton Thompson, S.T.D. Vol. V. Period of the Renaissance and Reformation. B. Herder Book Co., St. Louis. 1930. Pp. xvi-706.

The translator gives no reason for selecting the fifth volume of Mourret's *Histoire de l'Eglise* as the first to be rendered into English, further than to say it is the best one to introduce the work to the English-speaking public. The period dealt with extends from the pontificate of Boniface VIII to the Council of Trent. The work is divided into three parts. The first, dealing with the Renaissance, is mainly a history of the Popes and Councils to the time of Leo X. The second, on the Protestant Revolt is a discussion of the rise and spread of Protestantism, principally in Germany, England and France. The third part carries the history of the Papacy to the reign of Clement VIII, and treats of the Council of Trent, the Catholic Reformation in its relation to the Catholic rulers, the secular and the regular clergy, intellectual and spiritual and intellectual life, and includes a chapter on the Society of Jesus.

Mourret's work is a useful compilation from recognized authors. The attention of the author was centred on Italy, France, Germany and England, and while some subjects are discussed at considerable length, others, of equal importance to students, are passed over or mentioned merely incidentally. Ireland is referred to twice—once by name, as a place where the Templars were to be found, and again in a few lines in connexion with its erection into a kingdom. Neither the author nor the translator seems to be well acquainted with the matrimonial ventures of Henry VIII. Anne Boleyn appears as a *jeune Irlandaise* in the original, as a young Irish maiden in the translation, while *Anne de Cleves* becomes Jeanne of Cleves. Even the Pope does not escape scot-free in the discussion of Henry's irregularities. In regard to the question of the divorce from Catherine we read: "The Pope's tactics aimed at gaining time. He hoped that the king's passion for Anne Boleyn would sooner or later cool." Not a creditable policy where a question of principle was involved. The retention of the French forms of proper names is not to be commended. Michel Servet will be understood by readers acquainted with church history, but Michel Major is neither a good French nor a good English equivalent of the solid German Georg Major, nor will the form *Armenians* be recognised as the exact meaning of *les Arminiens*. The use of the term "Roman Church" throughout the work may be defensible as a translation of *Église Romaine,* but its connotations in English give it at times a rather sinister significance. To enumerate among the victims of Henry VIII, "deux cardinaux archevêques, dix-huit évêques (translated 2 cardinal archbishops, 18 bishops), on the authority of Hergenroether, is neither a good translation of what Hergenroether said nor good history.

The translation will undoubtedly be read with pleasure and profit by many persons, even though it may not entirely correspond to the hope expressed in the Preface that it will satisfy the needs of radio lecturers, question boxes, and the demands of the new era of apologetics.

Literary Chat

From 26 June to 5 August, the Benedictine Fathers of St. John's Abbey will conduct the third summer session of the Liturgical Summer School, under the auspices of The Liturgical Apostolate of the Abbey. They have been prompted to this by the general satisfaction expressed over the past two summer sessions, especially on the part of the Sisters attending the courses. A beautiful lake and woodland scenery, together with the liturgical and monastic atmosphere, have no doubt helped to make St. John's Abbey an ideal place for holding a liturgical summer school. The courses are substantially the same as in the past, but a few have been added and others have been extended.

The Sisters, Servants of the Immaculate Heart of Mary have just published a Mass Book intended for children of the fourth, fifth and sixth grades. It follows *My Mass Book,* published some years ago as a primer missal. (*Unto God Who Giveth Joy to My Youth,* the Macmillan Company, New York; pp. 188.) The book makes a most pleasing appearance. It is well bound and well illustrated. An interesting suggestion quite in harmony with the liturgical revival is contained in the Preface. It is that prayers before and after Holy Communion should be said before and after Mass, since Holy Communion belongs within the Mass.

The Rev. Francis P. LeBuffe, S.J. has just brought out Number II in his series *Let Us Pray.* The petitions of the Our Father and the Hail Mary are made the basis for simple meditations. The author confines his text to narrow limits with the hope of stimulating those who use the booklet to find for themselves further spiritual meaning. (*Our Father, Hail Mary;* The America Press; pp. 39.)

The publication of four radio talks broadcasted from St. Mary's Cathedral, Wichita, calls attention to the Catholic Action Committee of the Knights of Columbus in that diocese. Bishop Schwertner is the author of the introductory talk. Evidences are accumulating on all sides to show the far-reaching effects of the use of the radio in removing causes of misunderstanding of the Catholic Church and in promoting good will. One Catholic leader in a State that has displayed excessive bigotry, remarked recently that a striking number of non-Catholics had expressed great satisfaction in listening to explanations, over the radio, of Catholic doctrine and in having an opportunity to remove misunderstanding of the Catholic faith. A distinguished scholar in charge of a Federal Bureau in Washington said recently that he listened with profit and delight to the sermons delivered regularly in the national weekly broadcast. Another ardent non-Catholic, a woman of outstanding prominence, said to a friend that she knelt in reverence when listening to the Holy Father's broadcast on the occasion of the opening of the Vatican station. Are not such occurrences significant testimony to the rôle that broadcasting may yet play in our religious life? Someone with a taste for research would do well to make a survey of the extent to which broadcasting has developed as a phase of religious teaching. (*Radio Talks,* Catholic Action Committee, 307 East Central Avenue, Wichita, Kansas; pp. 35.)

The America Press has just brought out a publication that ought to win universal recognition immediately. It is a *Catalogue of Novels and Tales by Catholic Writers.* (Compiled by Stephen J. Brown, S.J., Honorary Librarian, Central Catholic Library of Dublin. American Edition, revised by Walter Romig. Edited by Francis X. Talbot, S.J., Literary Editor of *America*; pp. 125.) Father Brown, the compiler, has just published *An Index of Catholic Biographies,* containing twelve thousand titles. He is also the founder of the Central Catholic Library of Dublin, which dates from 1922. Its purpose is to create a representative collection of Catholic literature on all subjects bearing on the faith. The first edition of this *Catalogue* appeared in 1927. Three further editions have been published since that time. In all cases when possible the names of the American publishers have been inserted.

The flow of literature is so vast and the distractions of life are so varied that it is no easy task to keep in mind the volume of Catholic fiction that merits serious attention. This catalogue brings to attention without effort on the part of the reader an immense range of information not easily obtained otherwise. We find, for instance, nearly forty volumes credited to Mrs. Mary T. Waggaman whose long years of happy service to our Catholic young are the basis of no little distinction. We find recorded Maurice Francis Egan's twenty-six volumes; Father Finn's twenty-five volumes; Seamus MacManus's twenty-six volumes; Monsignor Benson's nineteen volumes; and Chesterton is credited with fourteen volumes. The catalogue confines itself to the fact of Catholic authorship. It offers no appreciations of the works listed. Even within this limitation it offers a service whose value it would be difficult to overestimate.

A fourth edition of *The Difficult Commandment,* Notes on Self-Control Especially for Young Men, by Father C. C. Martindale, S.J., has just been published by P. J. Kenedy and Sons, New York. It would be difficult to find anywhere a more admirable and practical treatise on Chastity. The author takes a happy middle way between purely theoretical instruction which remains remote from life and evasion which overlooks the intensely practical problems of the more mature conscientious youth. The reviews of earlier editions must have been gratifying in the highest measure to the author, since they give unreserved approval to his method and tone. One will not often find more good sense than is contained in the ten pages of his Preface. Pastors would do well to look to this little work for assistance in dealing with one of the most practical problems of the ministry in the instruction of young men.

Recognizing the distinctive nature of the problem of chastity for mature girls and yielding to insistent requests, Father Martindale has prepared a companion volume, *Into Their Company,* a book for a modern girl, on love and marriage. His introduction explains the way in which he invited and obtained the coöperation of competent women, including a physician, in the preparation of the work. Frankness made attractive by a wholesome spiritual tone and constant appeal to the better self will be found on every page of the little work. One who reads it thoughtfully will discover new meaning in spiritual self-respect and ways of proper reserve which offer protection against the subtle and disguised beginnings of the laxity, indifference to which paves the way to mistakes if not sin. (pp. 88). The marked domination of spiritual interpretation throughout is to be commended.

Volume II of the Capuchin Classics under the general editorship of the distinguished Father Cuthbert, O.S.F.C., contains a translation from the Italian, of eight sermons preached by Fra Mattia Bellintani da Salo in the Milan Cathedral during Lent in 1579. The translation was made by a Benedictine nun of Stanbrook Abbey. Mattia was a scholar of varied erudition and intense activity as a missionary. He died in 1611. Although the sermons contain much that relates to conditions in Milan at the time and they display a note of realism and even daring to which we are not accustomed now, the reader is brought very near to the mystery of the suffering of Christ and its appeal. It takes an important place in the growing literature that is due to the revival of interest in the history of the Capuchins. (Benziger Bros., N. Y.; pp. 383.)

The autobiography of Saint Margaret Mary of the Order of Visitation appears for the first time in English, the translation having been made from the authentic French text by the Sisters of the Visitation, Roselands, Walmer, Kent. (Georgetown Visitation Convent, Washington, D. C.; pp. 126.) The text is given exactly as the Saint wrote it, without any modifications whatsoever, except for the introduction of modern spelling and a few insertions in brackets to make clear the meaning of the original. If every life is a mystery, the life of a saint is a transcendent mystery. It is a rare privilege to be able to know the inner life of saints as recorded by themselves. Those of us who follow along the lower way gain much in self-knowledge and in refreshment of faith and consecration when we see ourselves in the mirror of a saintly life.

The Rev. John A. Whelan has prepared a volume of sermons for the Sundays and feasts of the year. (*Sermons for the High Mass.* The Frederick Pustet Co., N. Y.; pp. 380.) The ecclesiastical date and the topic are published in parallel columns, as the table of contents. By confining the sermons to an average of five pages the author is enabled to cover a very wide field within the limits of a volume that is not forbidding in either size or weight. The generous use of the Holy Scripture throughout keeps the text very close to the source of divine revelation, and shows the author to be quite free from a fault of which Ruskin once complained—that of putting meaning into texts instead of seeking the meaning that is in them.

Much useful information in compact form will be found in a *Handbook of Notes on Theology* by the Rev. Andrew F. Browne, C.SS.R. (Blackwell, Wieland & Co., St. Louis; pp. 98.) The little work was prepared originally for the use of the Redemptorist Fathers. Yielding to demands from many sides, the author has permitted its wider circulation. The *Handbook* contains information in very brief form concerning objects, discipline, laws, belief, conduct, sacraments and liturgy as they bear on the daily life of the priest in the ministry.

Until Church music approaches more nearly the historical and disciplinary ideal which the Church cherishes in spite of wearying delay, place will be found for serious literature which explains its ideal. A reprint from St. Meinard's historical essays brings to attention an article by the Rev. Stephen Thuis, O.S.B., M.Mus. He sets forth the spirit and method of Gregorian Chant as a barometer of religious fervor. (Abbey Press, St. Meinard, Indiana; pp. 46.)

Two little works are added to the literature relating to the Sacred Heart from a doctrinal and devotional standpoint. *Le Culte du Cœur Eucharistique de Jésus* is in its second edition. The volume contains conferences delivered by the author R. P. J-B Lemius, O.M.I. at Notre Dame de Grâce à Paris. (Pierre Téqui, Libraire-Editeur, 82 Rue Bonaparte, Paris VI; pp. 132.) The introduction contains a short account of the tribulations through which the devotion to the Eucharistic Heart of Jesus passed before its final approval by the Holy Father in 1900 and the creation of the Archconfraternity of the Eucharistic Heart by Leo XIII. Benedict XV had established the feast in 1921. The question aroused much discussion in earlier Eucharistic Congresses. The second work, *Le Cœur de Jésus d'après l'Evangile,* is by Joseph Hervier and contains a series of reflexions on the characteristics of our Blessed Lord. Each chapter is followed by a short prayer. (Maison de la Bonne Presse, 5 rue Bayard, Paris 8.)

Goodwin's *Greek Grammar* has been, since the 'nineties, the most widely used of the Greek grammars published in America. Professor Gulick has now subjected the book to a much-needed revision, particularly in its earlier portions. The *Phonology and Inflection,* and the *Word Formation* have been almost entirely rewritten, and have thus been brought abreast of the results of important investigations that have been carried on in these departments of Greek Grammar in the past forty years. The *Syntax* has been revised in a number of points, although here few serious changes were necessary. The clearer treatment of the "aspects" of the verb is a welcome improvement.

In spite of the addition of much new material the book has been increased but a few pages in size. Goodwin's *Grammar* in the careful revision of Professor Gulick should continue to render valuable services to new generations of Greek scholars. (Ginn & Co., Boston, 1930.)

The English translations of the French volumes in the *Catholic Library of Religious Knowledge* (Sands & Co., London; B. Herder Book Co., St. Louis) average between one hundred and fifty and two hundred pages each.

Vol. IV of the series, by Dom Baudot, O.S.B., is entitled *The Breviary: Its History and Contents.* The first part of the book outlines the history of the Breviary from its inception till now. The second part is devoted to an explanation of the various parts of the Divine Office. The work is useful both to priest and layfolk interested in the Divine Office.

The Theology of the New Testament constitutes the fifth volume of the set. Here the Rev. Fr. Lemonnyer, O.P. gives the Catholic interpretation and solution of questions that are still debated in liberal-thinking theologic circles. For the author, "the teachings of the writers of the New Testament compose a coherent whole" and the whole subject of the Theology of the New Testament is "the revelation which Jesus brought and the salvation accomplished by Him". In the first part of the book Fr. Lemonnyer treats of the Kingdom of God; in the second he discourses of the New Economy of Salvation, and in the third part of the Personality of Jesus.

The sixth volume, *The Moral Law of the Family,* by Abbé Meline, is a vigorous presentation of the Catholic concept of the place of the family in society, of the necessity and sanctity of marriage, of the duties of married people to each other, and the duties of parents to their children.

Seventh comes *The Last Things* by Abbé A. Michel. In this work he briefly but ably sets forth a summary of the teachings of our faith and the more probable speculations of theologians concerning death, judgment, heaven, hell and resurrection.

Pastors and People by the Very Rev. Canon Magnin is Vol. VIII. The greater part of it is taken up with an explanation of the canon law governing the life and activities of priests and clerics. The last thirty pages are devoted to a discussion of the rights and duties of the laity and its participation in the life of the Church.

Vol. IX, *The Cradle of the Bible,* is by Monsignor Legendre, and gives us a detailed description of the Bible lands of Palestine that figure in both the Old and New Testaments. The book is enriched by maps and plans of ports, cities and mountains, and will prove a very valuable help to those who wish to familiarize themselves with the places that figure in Bible history.

Books Received

THEOLOGICAL AND DEVOTIONAL.

DIE KIRCHE CHRISTI. Von Peter Lippert, S.J. B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1931. Pp. 293. Price, $1.45.

DIE STAATS- UND KIRCHENLEHRE AUGUSTINS und ihre Fortwirkung im Mittelalter. Vortrag von Prälat Professor Dr. Emil Göller. B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1930. Pp. 30. Price, $0.25.

GOLDEN HOURS WITH THE LONELY JESUS OF OUR TABERNACLES. By J. Canon Browne, P.P., V.F., Dingle, Co. Kerry. Third edition. Completely revised and enlarged to include Four Hours of Adoration. Browne & Nolan, Dublin; Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1930. Pp. 151. Price, 2/6.

GREGORIAN CHANT A BAROMETER OF RELIGIOUS FERVOR. By Stephen Thuis, O.S.B., M.Mus., St. Meinrad, Indiana. Reprint from *St. Meinrad Historical Essays.* Abbey Press, St. Meinrad, Indiana. 1931. Pp. 47.

INDEX TO VOLUME LXXXIV.

Abbot *nullius* may not consecrate church outside jurisdiction, 501
Abbott, Prof., on mechanism, 150
Abortion, Pius XI on, 272
Abstinence, Lenten, for children, 304
Administration of Sacraments to dying non-Catholics, 296
Adoration: Holy Thursday, when there is no repository, 403; of crucifix on Good Friday, 406
Adultery, and separation, 53
Alms: and tramps, 37
Altar: linens, purifying, 302; of repository, stripping on Good Friday, 306
American Catholic history, recent studies in, 528
Anglican: baptism, 138, 373; Church, spirit of, 637; Orders, Leo XIII on, 283
Anniversary, dedication of church, 198
Apologetics, modern methods, 640
Apostates, children of, form of marriage, 522
Apostolic blessing *in articulo mortis,* 409
Aquinas, Teachings of, in More's *Utopia,* 25
A spiritu fornicationis, meaning of, 196
Assistant's right to sing high Mass, 627
Attendite, Father Tom's, 178
Baptism: Anglican, 138, 373; Baptist, 297; Congregationalist, 137; Methodist, 137, 371; Presbyterian, 283; Protestant, 125, 282; right intention in, 126, 283
Baptismal water, blessing of, 302
Baptist baptism, 130, 297
Baptized fetus, burial of, 80
Beggars at rectory door, 37
Beneficiary, liability for debts, 526
Bequest in will for Masses, 521
Bible study, recent, 410
Birth control, 239, 265, 620
Bishop: abbot *nullius* may not consecrate church outside jurisdiction, 501; examination of candidates for Orders, 602, 614; indulgences, doubt resolved about concession of, 390; *Missa pro populo,* permission to transfer, 634; promises at mixed marriage, 281; title of "Most Reverend Excellency," 388; two mitres at pontifical Mass, 306
Blessing: Apostolic, *in articulo mortis,* 409; attached to marriage, 228, 275; of baptismal water, 302
Boastfulness, mistaken outlook, 144
Bodily presence at Mass, 408
Book of Common Prayer, 138
Browne, Dr., on Salamanca, 581
Buchanan, Fr., on "priest mixers", 175
Burial: of baptized fetus, 80; right to choose place of, 629; service in another parish, 299
Business pitfalls of priests, 69
Butler, Abbot, on Vatican Council, 113
Camps, Dr., pioneer priest in Florida, 582
Canada, retreat movement in, 158
Casas, Fr., pioneer priest in Florida, 582
Catholic: action and retreat movement, 158; attitude toward non-Catholic, 45; instruction league, 90; publishers, suggestion to, 397; summer schools, early, 508; trade unions, 171
Catholicity in Middle West, 21
Cemetery: of another parish, family lot in, 299, 409; right to choose, 629
Censures reserved by Code and Ordinary, 190
Channing, on Baptist baptism, 133
Charity is science in love, 37
Children: committed to parents' charge, 229; legitimation of, 390; Lenten abstinence for, 304; of apostates and canonical form of marriage, 522
City-born Catholics, 350, 624
Civil divorce: Catholic lawyer, 59
Cliff Haven, summer school at, 510
Closing tabernacle door during Communion, 197
Collins, Fr., on tramp at rectory, 298
Communion: fast during protracted illness, 632; plate, use of, 303; sacrilegious, 630; tabernacle door during, 197
Companionate marriage, 276
Confession, seal of, in reserved cases, 192
Confessor, and sacrilegious communicant, 630
Confrey, Burton, on filing pastor's readings, 83
Congress, Eucharistic, at Omaha, 1

Connell, Fr., on recent theology, 635
Conscience, erroneous, and guilt, 630
Consultors, diocesan clergy only eligible, 501
Contraceptive devices, sale of, 516
Convalidation of convert's marriage, 77
Convent gates, tramps at, 43
Converts by "priest mixer", 177
Coöperation in another's sinful act, 516
Council of Florence and matters of Orders, 513
Country-born Catholics, 350, 624
Cremation of baptized fetus, 80
Criticism, priest and, 139
Crucifix: adoration of, on Good Friday, 406; pardon crucifix, 81, 398
Cummins, Fr., on city-born Catholics, 624
De Deza, Diego, influential friend of Columbus, 585
Dedication of church, anniversary, 198
De la Taille, mystery of faith, 642
De Maisonneuve, founder of Montreal, 162
Diocesan: clergy and retreats, 75, 399; consultors, religious not eligible, 501
Dispensation: papal, dissolution of marriage by, 277; wrong decision, 124, 282, 371
Dissolution of marriage by papal dispensation, 277
Divine Office: before Blessed Sacrament, 62; plenary indulgence for recitation by nuns, 389
Divorce: arguments for, answered, 250; and civil marriage, 270; legislation, false, 248; Pius XI on, 276
Dixit Dominus Domino Meo, 515
Donovan, Dr., on Protestant baptisms, 124, 282, 371
Drummond, on Methodist baptism, 137
Drunkard, mental process in becoming, 576
Dunboyne of North American College, 188
Easter water, use of, 305
Eastern churches, study of doctrines of, 635
Employers, obligations of, 465
Encomium Moriae of Erasmus, 23
Encyclical on marriage, 225, 264
England, Church of, corporate reunion, 638
Erasmus and Blessed Thomas More, 23
Eucharistic: Congress at Omaha, 1; movement in United States, 3
Eugenics, decree on, 601
Evolution, argument from design, 144
Extreme Unction: historical proof of, 618; misunderstood, 484
Family: education, 572; lot in cemetery of another parish, 299, 409; more sacred than State, 244
Fasting: Communion without, during protracted illness, 632; midnight and, 491
Father Tom's *Attendite,* 178
Feld, Fr.; why be anointed?, 484
Fetus, burial of baptized, 80
Filioque, historical background of controversy, 637
Flagg, Dr., on medical fees, 392, 616
Florence, Council of, and matter of Orders, 513
Florida, beginnings of Church in, 581
Flynn, Fr., on other sheep, 45
Forrest, Fr., on Council of Florence and matter of Orders, 513
Fra Arminio, on historical proof of Extreme Unction, 620
Froude, on Baptist baptism, 132
Fundamentalists and modernists, 50
Funeral: *Missa lecta* at, 82; right to choose church for, 629
Good: Friday, adoration of crucifix on, 406; will toward men, 86; work, insurance of, 147
Greek Church, mentality of, 637
Guilday, Dr., on recent studies in American Catholic history, 528
Guilt and erroneous conscience, 630
Handbook for "priest mixers", 175
Harnack, appreciation of his work, 641
Health work in parish schools, public funds for, 359
Hixcox, Dr., on Baptist baptism, 136
Hoff, Dr., on diocesan priests in retreat movement, 399
Holy: Land, tour of, 219; Orders, examination for, 602, 614; Saturday, noon of, must it be computed strictly?, 405; Thursday, adoration on, when there is no repository, 403; water and Easter water, 305; week services in small parishes, obligation to hold, 404
Home, integrity of, 561
Humanism, in various phases, 314
Imitation, differences in English editions of, 74
Immigrant family, care of, 570
Income taxes, higher, 471
Indulgences: attached to Third Order of St. Francis, 590; doubt resolved about concession by bishops, 390; for reciting Office before

Blessed Sacrament, 62; for recitation of Office by nuns, 389; for saying "Queen of Apostles, pray for us", 389
Instruction: league, Catholic, 90; on Christian marriage, 256
Insurance, untruthfulness of applicant for, 524
Intentio dantis, requiem Mass and, 303
International coöperation for welfare of family, 561
Intolerant Catholics, 50
"Invincibly ignorant", 46
James, psychologist, on mental process in becoming drunkard, 576
Janet, Paul, on final causes, 152, 156
Kaiser, Fr., on separation, 52
Keane, Archbishop, on preaching, 143
Kearney, Fr., on onanistic partner, 503, 620
Kelly, Fr., on city life and faith, 350, 624
Kerby, Dr., on point of view in preaching, 476, 574; on priest and praise, 139
Knowledge and reality, 309
Labor: and capital, 30; unions, Catholic, 171
Last Sacraments before surgical operation, 633
Lawyer, Catholic, and civil divorce, 59
Legitimation of children, decree resolving doubt on, 390
Leisure, right use of, 90
Lenten abstinence for children, 304
Litanies, variation of text in public recitation, 301
Living wage, Pius XI on, 260, 269
Logic, essence of philosophy, 307
Magi, visit of, 64
Magistrate, marriage in emergency before civil, 79
Mahoney, Dr., on priestly sanctity and Vatican Council, 113
Marmond, Dr., on Baptist baptism, 135
Marriage: annulments, Pius XI on, 277; attacked, 247; blessings of, 228, 275; false theories of, 237; children of apostates and canonical form of, 522; companionate, 276; convalidation of convert's, 77; divorce and civil, 270, 276; emergency, before civil magistrate, 79; encyclical on, 503; equality of rights in, 246; evils opposed to, 239; instruction on Christian, 256; love and obedience, 264; mixed, ceremony for, 195; mixed, perils of, 248; mixed, Pius XI on, 268, 279; nature and dignity of, 226; non-consummated, dissolution of, by solemn profession, 276; Pauline privilege, 277; Pius XI on, 225, 620; preparation for, 258, 268; private and public assistance therein, 270; remedies for abuses of, 252; sacramental nature of, 233, 276; separation, last resort, 52; spouses should coöperate with Sacrament, 257
Mass: assistant's right to sing high, 627; bequest in will for, 521; bodily presence at, 408; in sacristy or school, 198; *Missa lecta* at funeral, 82; orations at *Missa quotidiana,* 80; pontifical, two mitres at, 306; prayers after low, when omitted, 199; priest as subdeacon at solemn, 81; *pro populo,* obligation of pastor of national parish to apply, 78; *pro populo,* and transfer of, 634; requiem, and *intentio dantis,* 303; stipends of assistant for, 628; wine from raisins, 194
Matrimony, see *Marriage*
McAstocker, Fr., good reading, 185
McCarthy, Fr., on obligation of priests to foster vocations, 449
McClellan, Fr., on possible trace of Pentapolis, 410
McDaniel, Rev. Mr., on Baptist baptism, 136
McNabb, Fr., on Blessed Thomas More, 22
Meaning of *a spiritu fornicationis,* 196
Medical care of priests and religious, 392, 616
Methodist baptism, 371
Midnight and fasting, 491
Milliken on "self-expression", 94
Missa lecta at funeral, 82
Mitchell, H. C., on midnight and fasting, 491
Mitres, two, at pontifical Mass, 306
Mixed marriages, Pius XI on, 268, 279
Modernists and Fundamentalists, 50
Money, only a token, 36
Monsignori, two classes of, 193
More, social teaching of Blessed Thomas, 22
Mullins, Dr., on Baptist baptism, 136
Mystery of faith, De la Taille, 642
Neufeld, Fr., on Magi, 64; on priests and Third Order of St. Francis, 588
Newspaper poison, and antidote, 185

Non-Catholics: of good faith, 47; our attitude toward, 45; dying, administration of Sacraments to, 296

North American College, Dunboyne of, 188

Novitiate, interruption of, 407

Obering, Fr., on retreat movement and Catholic action, 158

O'Brien, Dr., on does evolution destroy argument from design, 144; on public funds for health work in parish schools, 359

Office: recited before Blessed Sacrament, 62; indulgence for recitation by nuns, 389

Omaha, Eucharistic Congress at, 1

Onanistic partner, relations of innocent party to, 503, 620

Operation, Last Sacraments before, 633

Orations at *Missa quotidiana,* 80

Orders, Council of Florence and matter of, 513; examination of candidates for Holy, 602, 614

Ordinary: and candidates for Orders, 602, 614; *Missa pro populo* and permission to transfer, 634

O'Reilly, Miguelo, pioneer priest in Southland, 582

Other sheep, the, 45

Paradise supramundane, 337

Pardon crucifix, 81, 398

Parents, children committed to charge of, 229

Parish: schools, public funds for health work in, 359; work, Third Order of St. Francis participating in, 599

Pastor: and assistant's right to sing high Mass, 627; and burial and funeral rights, 629; and promises at mixed marriage, 281; burial service in another parish, 299; *Missa pro populo,* permission to transfer, 634; of national parish, his obligation to apply *Missa pro populo,* 78; to vouch for candidate for Orders, 611, 615

Pauline privilege, Pius XI on, 277

Pentapolis, possible trace of, 410

Peoria, survey of health work in parish schools there, 369

Philosophical studies, recent, 307

Pious Union of Crucifix of Pardon, 81

Pius XI on Christian marriage, 225

Point of view in preaching, 476, 574

Poverty and riches, 26

Praise, priest and, 139

Prayers: after low Mass, when omitted, 199; variations in text of public, 301

Prelates, two classes of, 193

Priest: and banker's advice, 73; and luncheon club, 175; and praise, 139; and promoters, 71; and seductions of praise, 141; and stock salesmen, 70; and Third Order of St. Francis, 588; and swindlers, 70; and vocations to foreign mission, 460; as subdeacon at solemn Mass, 81; assisted by members of Third Order, 599; community life for, 120; diocesan, in retreat movement, 399; endorsing note, 70; Eucharistic League, 3; his concern with unemployment, 464; his life and honesty, 114; medical fees for, 616; "mixer", handbook for, 175; obligation to foster vocations, 449; obligation to perfection, 116; right of assistant to sing high Mass, 627; secular, honesty of, 118; social workers, 42; some business pitfalls, 69; suggestion on medical care of, 392; tramp at his front door, 37, 298

Profession, solemn dissolution of marriage by, 276

Protestant baptisms, 125, 282

Publishers, suggestion to Catholic, 397

Purifying altar linens, 302

"Queen of Apostles, pray for us", indulgenced, 389

Quinlan, Fr., on product of Catholic education, 95

Raisins, Mass wine from, 194

Realism, direct and indirect, 312

Recent: Bible study, 410; philosophical studies, 307; studies in American Catholic history, 528; theology, 635

Religious: imposed on by beggars, 43; not eligible as diocesan consultors, 501; Orders, recent studies in history of, 537; suggestion on medical care of, 392, 616

Requiem Mass and *intentio dantis,* 303

Rerum Novarum, More's *Utopia* in, 30

Reserved cases and seal of confession, 192

Retreat movement: and Catholic action, 158; diocesan priests in, 75, 399; in Canada, 158; leagues of retreatants, 168

Right: Reverend, or Very, 193; use of leisure, 90

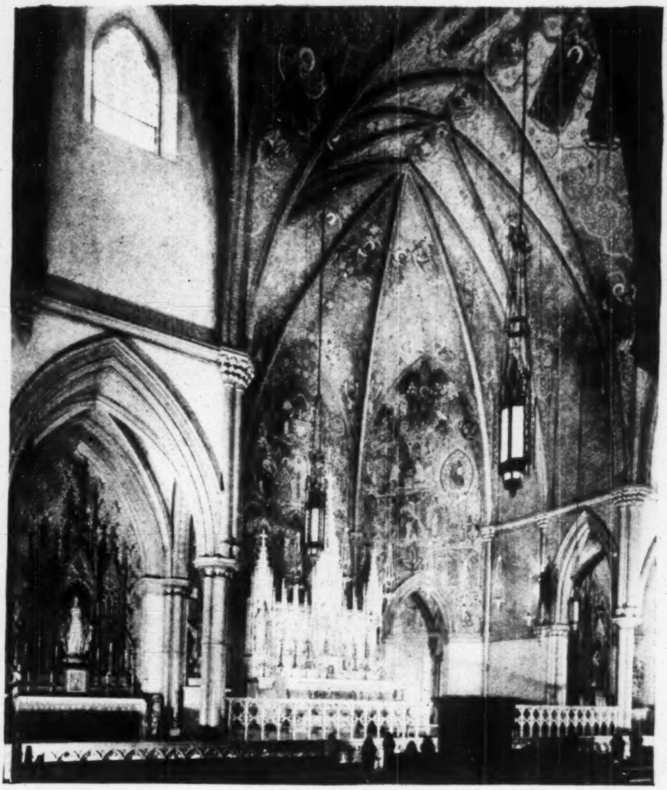
Rummel, Bishop, on Eucharistic Congress, 1
Russian schismatic Church, 636
Ryan, Dr., on marriage encyclical, 264, 503, 620; on priest's concern with unemployment, 475
Sacraments, administration of last, to dying non-Catholics, 296
Sacrilegious communicant, and confessor, 630
Sacristy, Mass in, 198
Saint: Gregory of Nyssa and Paradise, 337; John Vianney and Third Order of St. Francis, 593; Thomas Aquinas, teachings of, in More's *Utopia,* 25
Salamanca and Church in Florida, 581
Schaaf, Dr.: canonical notes on marriage encyclical, 271
Scholasticism, attacks on, 313
School, Mass in, 198
Seal of confession in reserved cases, 192
Secondary aspects of sin, 574
Secularized religious not eligible as diocesan consultor, 501
Self-expression, Milliken on, 94
Selinger, Monsignor, on Dunboyne of North American College, 188
Seminarians: entering religious Orders, 121; examination of their vocations, 602, 614
Seminaries, undesirables in, 602, 614
Separation of spouses, 52
Sexual education, decree on, 601
Sharp, Fr., and retreat movement, 75
Sin: consequences of, 577; preparation for, 476; secondary aspects of, 574
"Sinned against rather than sinning", 503
Social: methods, 41; teaching of Blessed Thomas More, 22; workers, priest and, 42
Sociology, modern science, 40
Spalding, Fr., on tramps, 37
Staab, Fr., on Father Tom's *Attendite,* 178
Star of Bethlehem, 67
State: absolutism, Blessed Thomas More and, 24; duty of, toward moral order, 261; of man in Paradise, 345
Sterilization of criminals, Pius XI on, 267, 623
Stipend, right of assistant to accept, 628
Stock gamblers and banks, 304; salesman and priest, 70
Subdeacon, priest as, at solemn Mass, 81
Summer schools, early Catholic, 508; liturgical, 654
Sutcliffe, Fr., on St. Gregory of Nyssa and Paradise, 337
Tabernacle door during Communion, 197
Telephone or telegraph not used in reserved cases, 192
Theology, recent, 635
Third Order of St. Francis: essentially lay order, 592; members participating in parish work, 599; priests and, 588; work of, 598
"Thou shalt not kill", 242
Trade unions, Catholic, 171
Trading means competition, 34
Tramp at rectory, 37, 298
Unemployment: insurance against, 473; priest's concern with, 464; prevention of, 473; relief, 468; State's obligation in, 467
Utopia, social teaching of, 22
Vatican Council and priestly sanctity, 113
Very Reverend, or Right, 193
Viaticum: before operation, 633; during protracted illness, 632
Vocation: examination of seminarians, 602, 614; obligation of priest to foster, 449; religious, Fr. Quinlan on, 95; to foreign missions, 460; what is it?, 457
Walsh, Fr., on recent philosophical studies, 307
Ward, P. J., on integrity of home, 561
What time is it? Midnight and fasting, 491
When prayers after low Mass may be omitted, 199
Williams, Dr., on St. Gregory of Nyssa, 348
Wine, Mass, from raisins, 194
Winthrop, Rev. Mr., on Congregationalist baptism, 137
Woman, false emancipation of, 245
Work and play, 88
Workingmen and employers, 30
Wrong: dispensation, wrong decision, 124, 282, 371; ideas about conjugal freedom, 244

BOOK REVIEWS.

Abendländische Kirchenbusse ... 644
Adam: Abendländische Kirchenbusse 644
Administrative Legislation in Code 432
Aigrain: Liturgia 99
Alès: Eucharistie 642
Alonso: El Sacrificio Eucaristico. 642
Aloysius: Dona Eis Requiem ... 217
Anger: Doctrine du Corps Mystique 641
Anima Christi. LeBuffe:—...... 333
Apologetics and Catholic Doctrine 102
Apostle of the Lepers 334
At Feet of Divine Master 441
At Home with Jesus. Kaiser:—. 557
Attwater: Encyclopedic Dictionary 650
Augustine: Commentary on Code. 77
Ayrinhac: Administrative Legislation 432
Barton: Harmony of Four Gospels 102
Bascomb Boys on Gridiron 442
Bates: This Land of Liberty 328
Baunard: Evening of Life 216
Bayard: Tertullien et St. Cyprien 438
Belloc: Why I am a Catholic ... 548
Berghoff: Gang durchs Evangelium........ 333
Bertram: Reverentia Puero! 436
Black Soil. Donovan:—........ 108
Blessed Trinity. Downey: 442
Bouddhisme. Mainage: 327
Brigit. Norman:— 443
Brockland: At Feet of Master ... 441
Buchberger: Lexikon für Theologie........ 331
Bury: History of Papacy 106
Cabrol, Abbot, on use of Missal. 556
Caliban in Grub Street. Knox:— 211
Campbell: St. Augustine 555
Carr: An Apostle of the Lepers.. 334
Catechisme en Problemes. Le—. 202
Catechismus Catholicus 649
Chalk Talks. O'Connor:— 557
Chapman: St. Benedict 200
Character Education. Wolfe:—.. 109
Charles: Prayer for All Times .. 216
Charrier: Herz Jesu und Priestertum 218
Chesterton: Come to Think of It 318
  Resurrection of Rome 318
  The Thing 318
Christ and His Church 100
  Upon Waters. Newman:—.. 334
Church History 324, 442
Cimetier: Droit Ecclesiastique .. 218
Collapses in Adult Life 88
Come to Think of It 318
Commentary on Code 77
  on Cult of Blessed Sacrament 442
Concannon: White Horsemen ... 332
Confessions of St. Augustine 555
Congregations Romaines 219
Conversations at Malines 638
Cooper: Religion Outlines 100
Costello: Sisters of Mercy 557
Cotter: Logic and Epistemology. 332
Coyle: Meditations for Every Day 218
Criminal. Geisert: The— 330
David, Bishop, Daily Thoughts.. 441
Davis: Eugenics 558
De la Boullaye: Jésus Messie ... 431
De la Taille: Mystery of Faith.. 642
Democracy and Leadership 315
Dewey: The Quest for Certainty. 309
Divine Office. Quigley:— 425
Doctrine du Corps Mystique 641
Dona Eis Requiem. Aloysius:— 217
Donders, Apostle of Lepers 334
Douglas: Rural Tuberculosis ... 110
Dowling: Novena to Little Flower 110
Downey: The Blessed Trinity ... 442
Drinkwater: First Instruction ... 427
Du Becdelievre: Martyrs du Canada 105
Dubray: Toward Priesthood 649
Dubs: Rational Induction 307
Dumas: Theologia Moralis...... 437
Duplessy: Catechisme en Problemes 202
Ecclesia, Encyclopédie Populaire 426
Emmanuel: Month of Sacred Heart 443
Englehardt: San Buenaventura.. 321
  Missions of California 321
Entretiens Spirituels 110
Epitome Morale Asceticum 219
Ethical Teachings in Latin Hymns 213
Ethics. Glenn:— 316, 325
Etudes de Théologie Mystique... 323
Eucharistic Sacrifice. Miller:—. 442
  Whisperings. Herbst:— ... 217
Eucharistie. Alès:— 642
Eugenics. Davis:— 558
Evening of Life. Stoddard:—.. 216
Fanfani: De Rosario B.M.V. ... 219
Faris: Intelligent Philanthropy .. 205
Fattiger: Pastoral Chémie 334
First Instruction of Children ... 427
Fleury: Hellenisme 553
Fouqueray: Martyrs du Canada. 105
Fox: Thoughts from Bishop David 441
Friend of Mine. McAstocker:— 444
  of Sinners. Lelen:— 333
Galy: The Friend of Sinners ... 333
Gang durchs Evangelium 333

Gasparri: Catechismus Catholicus 649
Geisert: The Criminal 330
Geschichte der Päpste 204
  der Spanischen Literatur ... 326
Gillard: Church and Negro 97
Glenn: Ethics 316, 325
God with Us. Kaiser:— 557
Gospel of Divine Providence 444
Grabmann: Introduction to Summa 426
Graham: History by Non-Catholics 442
Grandes Directives de le Retraite 108
Gregoire de Nazianze 553
Guerin: Lourdes 105
Guibert: Théologie Mystique.... 323
Habig: Pioneering in China 440
Haggeney: As Matthew Saw Him 89, 334
Hellenisme et Christianisme 553
Hemelt: Moral Value in Sociology 109
Herbst: Eucharistic Whisperings 217
Herz Jesu und Priestertum 218
Herzfeld: Frontiers of Physics.. 317
History of Catholic Church 651
  of Popes 106, 547
Howlett: Religion and Education 215
Huonder: At Feet of Master ... 441
Hyacinth: Christian Life 549
Introduction to Metaphysics..316, 551
  to Philosophy 316
  to Social Service 37
  to Human Conduct 429
  to Summa. Grabmann:— .. 426
Jarrett: Life of St. Dominic 88
Jeans: The Mysterious Universe. 439
Jesus and Mary. Skelly:— 109
  Christ, God and Man 442
  Messie. De la Boullaye:—.. 431
Jugie: Theologia Orientalium ... 635
Kaiser: God with Us 557
Kaye-Smith: Mirror of Months.. 556
Kelly: Supplement to Catechism . 442
Kerr: History of Popes 547
King: A Way to End Leakage.. 557
Kirche Christi. Lippert: Die:—. 554
Knox: Caliban in Grub Street .. 211
Kronenberg: Apostle of Lepers.. 334
Lacklin: Hound of Heaven 218
Larkin: Property in 18th Century 209
Lasance: Sweet Sacrament 557
Lathrop. Rose Hawthorne— ... 208
Laune: Intelligent Philanthropy . 205
Laux: Church History 324
LeBuffe: Anima Christi 333
Lelen: The Friend of Sinners ... 333
  Gospel of Providence 444
Life of St. Dominic. Jarrett:—.. 88
Lippert: Essence of the Catholic. 332
  Die Kirche Christi 554
Liturgia. Aigrain:— 99
Logic and Epistemology 332
Lourdes: Les Apparitions de 1858 105
Mahoney: The Secular Priesthood 96
Mainage: Le Bouddhisme 327
Malta of the Knights 212
Marc: Institutionum Moralium Alphonsianarum Epitome ... 210
Marchet: La Vie de Bernadette.. 104
Maritain: Philosophy, Introduction 316
Marriage. Scott:— 332
Martin: Cardinaux et la Curie .. 219
  Congregations Romaines 219
Martyrs du Canada. Fouqueray:— 105
Mary and Glories. Newman:—. 334
Masson: The Christian Life 549
McAstocker: A Friend of Mine.. 444
McCann: Vestments and Vesture 648
McClorey: Church and Bolshevism 556
McCormick: Perfect Law of Liberty 109
McGuire: St. Augustine 555
Meditations for Every Day 218
Merriman: Friends of Sacred Heart 443
Merveilleuse Vie de Bernadette .. 104
Messenger: Ethics of Latin Hymns 213
Miller: Eucharistic Sacrifice 442
Miltner: Metaphysics 316, 551
Missal. Why and How to Use— 556
Missions of California 321
Monahan: Prayer for All Times. 216
Montague: Ways of Knowing ... 307
Month of the Sacred Heart 443
Morice: Gospel of Providence ... 444
Mother Alphonsa. Walsh:— ... 208
Mourret: History of Church 651
Murray: History of Papacy 106
Mysterious Universe. Jeans:—.. 439
Mystery of Faith 642
Newman. Cardinal— 334, 550
Norman: Brigit 443
O'Connor: Chalk Talks 557
O'Grady: Metaphysics 316, 551
  Social Work 37
Pastoral Chemie. Fattiger:— .. 334
Pfandl: Spanischen Literatur ... 326
Pioneering in China 440
Plus: Baptism and Confirmation. 441
Pope: Student's Aids to Bible ... 430
Poschmann: Kirchenbusse 644
Powers: Religious Instruction ... 558
  Why We Honor St. Joseph.. 332
Prière de Toutes les Heures 216
Principles of Sex Morality 332
Property in Eighteenth Century . 209
Prummer: Catholic Sex Morality. 332

Przywara: A Newman Synthesis . 550
Puissances Morales des Femmes . 214
Questions of Day. Ryan:— 647
Quigley: The Divine Office 425
Raemers: Educational Psychology 552
Ravignan: Entretiens Spirituels.. 110
Religion, Dynamic of Education. 215
  Outlines for Colleges 100
Religious Bodies, Federal Census 556
Resurrection of Rome 318
Retraites Fermées au Canada.... 108
Reverentia Puero! Bertram:— .. 436
Reyna: Eucharistic Whisperings. 217
Richstaetter: Illustrious Friends
  of Sacred Heart 443
Roulin: Vestments and Vesture.. 648
Ryan: Questions of Day 647
Sacré-Cœur et le Sacerdoce 218
Sacrificio Eucaristico 642
Saint Benedict and Sixth Century 200
San Buenaventura 321
Sanctifying Grace. Towers:— .. 442
Saviour as Matthew Saw Him..89, 334
Schermerhorn: Malta of Knights 212
Schmiedeler: Study of Family .. 549
Schröteler: Die Geschechtliche
  Erziehung 434
Scott: Marriage 332
Secular Priesthood. Mahoney:— 96
Sheehan: Apologetics, Doctrine.. 102
Skelly: Jesus and Mary 109
Smith: Jesus Christ, God and Man 442
Sources du Droit Ecclesiastique.. 218
Spalding: Social Service 37
Stebbing: Position of Church ... 103
Stoddard: The Evening of Life.. 216
Tahon: First Instruction 427
Talbot: Richard H. Tierney, S.J. 217
Teaching Catechism Graphically. 557
Teresa Eletta. Sister— 559
Tertullien et St. Cyprien 438
Theologia Orientalium 635
  Moralis Thomistica 437
Theresia. Sister M.— 558
Thing. Chesterton: The— 318
This Land of Liberty. Bates:—. 328
Thompson: History of Church .. 651
  Hound of Heaven 218
Thoughts of the Curé d'Ars 444
Tierney, S.J. Richard Henry—.. 217
Tissier: Puissances des Femmes.. 214
Todd: Intelligent Philanthropy .. 205
Towers: Sanctifying Grace 442
Ucello: Epitome Morale Asceticum 219
Valensin: Les Retraites Fermées. 108
Vestments and Vesture 648
Von Anger: Gottes Kunstlerhand 559
  Hügel: Notes on Petrine
    Claims 641
Vonier: New and Eternal Covenant 444
Von Pastor: History of Popes 204, 547
Walsh: Treasury of Literature.. 334
  Mother Alphonsa 208
Watt: Catholic Social Principles. 110
Way to End Leakage. King:— . 557
Ways of Knowing. Montague:— 307
Wesen des Katholischen Menschen 332
White Horsemen. Concannon:— 332
Why I am Catholic.....318, 548, 556
  We Honor St. Joseph 332
Williamson: Maria of Padua ... 333
Wolfe: Character Education 109
  Study of Human Conduct... 429
World and Cloister 559
Zalitach: Blessed Sacrament 442
Zybura: Introduction to *Summa* 426



CHURCH OF THE
VISITATION
Chicago, Ill.
Rev. Timothy E. O'Shea
Pastor
Joe W. McCarthy
Consulting Architect

RESPONSIBILITY

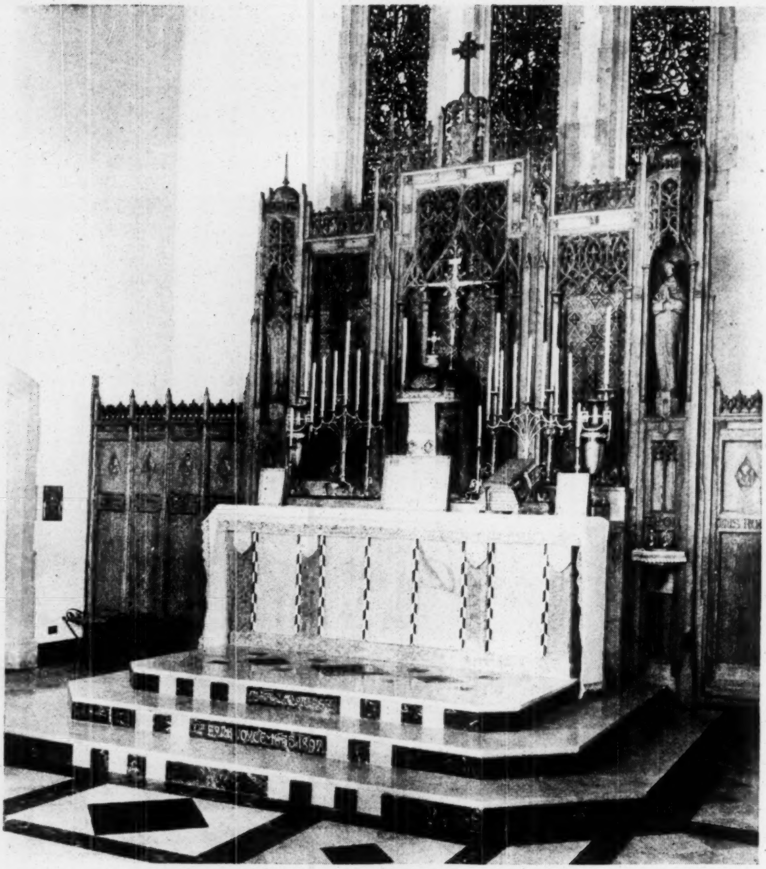
RAMBUSCH—a financially rated and legally incorporated Guild; able and ready to back with unlimited resources the underwriting of a complete project in Church Interior Decoration. A constant and continuous growth over a period of forty years makes this Guild realize its responsibility to the past, to the present, and to the future in the work which it conceives, develops, and executes. The name Rambusch is your guarantee that any work undertaken will be successfully executed by professionals in ecclesiastical art in a thoroughly satisfactory and economical manner, and finished at the specified time.

A reprint of an article on the proper use of Stained Glass will be mailed upon request

RAMBUSCH
Designers, Decorators and Craftsmen
2 West 45th St. ~ New York City

RAMBUSCH EXECUTED DECORATION, CLERESTORY WINDOWS, LIGHTING FIXTURES AND SANCTUARY LAMPS

Successful Interiors for Forty Years



HIGH ALTAR, ST. PETER'S CHURCH, ANTIOCH, ILL.
Rev. Daniel Frawley, *Pastor* Leo Strelka, *Architect*

REALIZING that the Altar is the focal point or the very heart of a Church Interior, Rambusch never fails to give the assembling of its materials the care and attention it deserves. Neither price nor company should be the basis for its purchase. Its selection should never be made at random from a catalog. A specially designed Altar of proper proportions to rest as a jewel in the rich setting of the Church's Sanctuary does not mean an Altar at a prohibitive price. By a correct interpretation of the needs and requirements of the interior with the exercise of proper restraint (too often lacking in stock products) Rambusch will probably surprise you as to the reasonableness of its prices. Rambusch carries no stock. This of itself is your assurance that any Altar designed and executed by Rambusch will be the correct one for the Sanctuary in which it is installed.

RAMBUSCH
Designers, Decorators and Craftsmen
2 West 45th St. ~ New York City

RAMBUSCH EXECUTED THE ALTARS, SANCTUARY WINDOWS, STATIONS, TABERNACLE AND ART METAL
Successful Interiors for Forty Years

T. M. O'CONNELL & COMPANY

**Manufacturers
of
Ecclesiastical
Art**

Patronize
American Industry

Catalog on request

Can be purchased from any reputable Church Goods Dealer in America

**Studios and Offices
1308-14 North Orianna Street
Philadelphia, Pa.**

**Altar Department
1304 North Third Street
Philadelphia, Pa.**

Leave Nothing to Chance!

THE MOST attractive church probably was once only an artist's dream. But it became a reality not as a result of chance—but through the exercise of scientific plan and mature craftsmanship.

All worthwhile achievement starts with a basic idea and develops with the aid of vision and the application of genius.

Beauty and religious charm, so indispensable to treasured objects of the faith are the attributes of ALTARS only when these important furnishings of the church are created under conditions suited to unusual artistic accomplishment.

Daprato ideals and achievements may be regarded as an infallible guide to churches seeking distinctive furnishings.

Studios of Daprato

STATUARY COMPANY

762-770 W. Adams St. Chicago, Ill. 53 Barclay St., New York, N. Y.

You are sure of the best quality when you buy Daprato productions

The Badger Cemetery or Field Cross

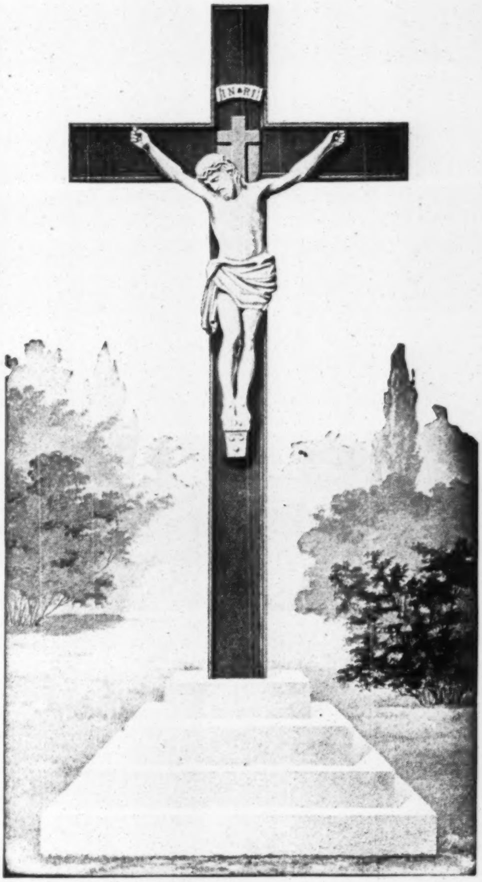
For Cemeteries
Convent Gardens
Monasteries and
Other Catholic
Institution Grounds

The Badger Cemetery Cross is made of cast iron and the corpus of white bronze—guaranteed to endure in any climate and under any weather conditions.

Nothing could be more appropriate for Catholic Institution Grounds, and the Badger Cemetery Cross is particularly suitable for cemeteries; the Cross to be placed in the center of the cemetery or near the Chapel.

We make these Crosses in four sizes, that is, height above ground or base, when set, 10 ft., 12 ft., 15 ft., and 18 ft.

The corpus — white bronze, painted stone color—is 5 ft. high.



Prices range from $250.00 upwards, depending upon the size
Special discount to the Reverend Clergy and Religious
Satisfaction guaranteed. Write for particulars

We also manufacture the Badger Memorial Grave Crosses, 2 ft. to 6 ft. high. Prices vary from $10 to $30 list, shipped complete, with base, name and inscription.

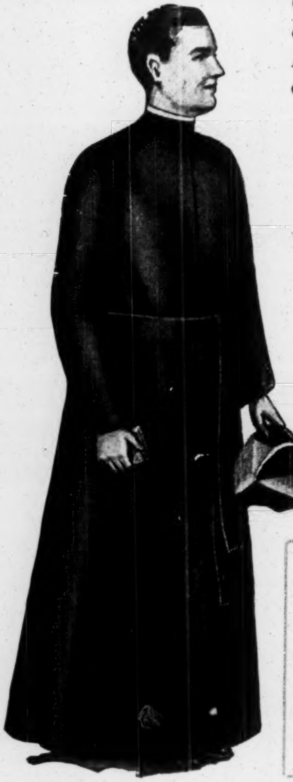
Badger Wire & Iron Works

2902 W. Cleveland Avenue, Milwaukee, Wisconsin

Vases - Settees - Wrought Iron Fences - Cemetery Entrances

TAILOR-MADE CASSOCKS *for* PRIESTS

Our Cassock Department is in charge of men with years of experience in designing and making Cassocks for Priests. You can procure a light, comfortable garment of good quality at the lowest possible price.



Jesuit Style Cassocks

PRIEST'S OUTFITS—*Reasonably Priced*

No. 719 All wool, fine, heavy serge, medium ribbed, hard finish, very good wearing material. Cassock ....$40.00 Short Cape..$6.00 Sash..$5.00

No. 8614 Serge	Cassock	$30.00
	Short Cape....	4.75
	Sash	4.00
No. 427 Serge	Cassock	45.00
	Short Cape....	6.00
	Sash	5.00
No. 2113 Henrietta	Cassock	45.00
	Short Cape....	6.00
	Sash	5.00
No. 1129	Cassock	$30.00
	Short Cape....	4.75
Mohair	Sash	4.00
No. 9774 Serge	Cassock	36.00
	Short Cape....	5.50
	Sash	4.50
No 2214 Pure Silk Silk	Cassock..........	50.00
	Short Cape.....	7.50
	Sash..........	6.50
No. 3007 Poiret Twill Serge	Cassock	45.00
	Short Cape....	6.00
	Sash	5.00

EVERY CASSOCK IS GUARANTEED AS TO QUALITY, DURABILITY AND FIT

Write for our Self-Measurement Blank or Visit our Workrooms to be Fitted. Prompt Service will be given.

CASSOCK STYLES

Roman with narrow back

Roman with wide back

Jesuit with sash

Jesuit with Roman back

Sleeveless Cassocks for traveling $2 less than prices quoted above

Fine Selection of

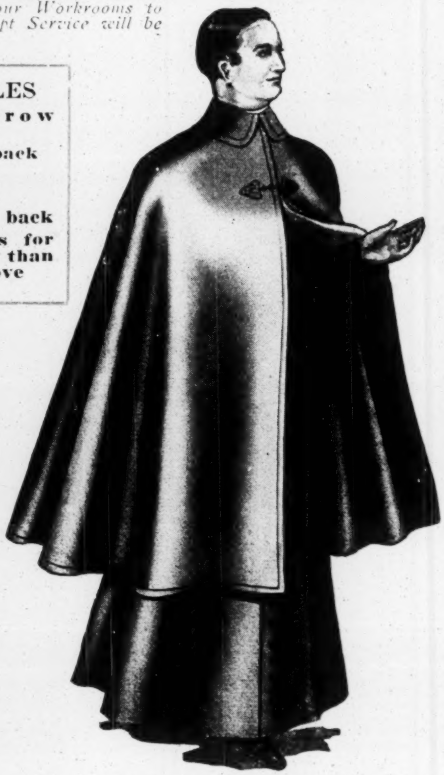
CONFESSIONAL CLOAKS

No. 1. Kersey, Good Quality Confessional Cloak, Venetian Lining, Velvet Collar	$45.00
No. 2. Belgian Kersey, Good Quality Confessional Cloak, Venetian Lining, Velvet Collar............	$50.00
No. 3. St. Nicholas Best Kersey, fine Venetian Lining, Silk Collar	$58.00
No. 4 St. George Best Kersey, best Venetian Lining, Silk Collar	$65.00

CASSOCKS AND COMPLETE OUTFITS

for Archbishops, Bishops, Abbots, and Monsignors

WRITE FOR DESCRIPTIVE LITERATURE AND PRICES.



Confessional Cloak

D. B. HANSEN & SONS

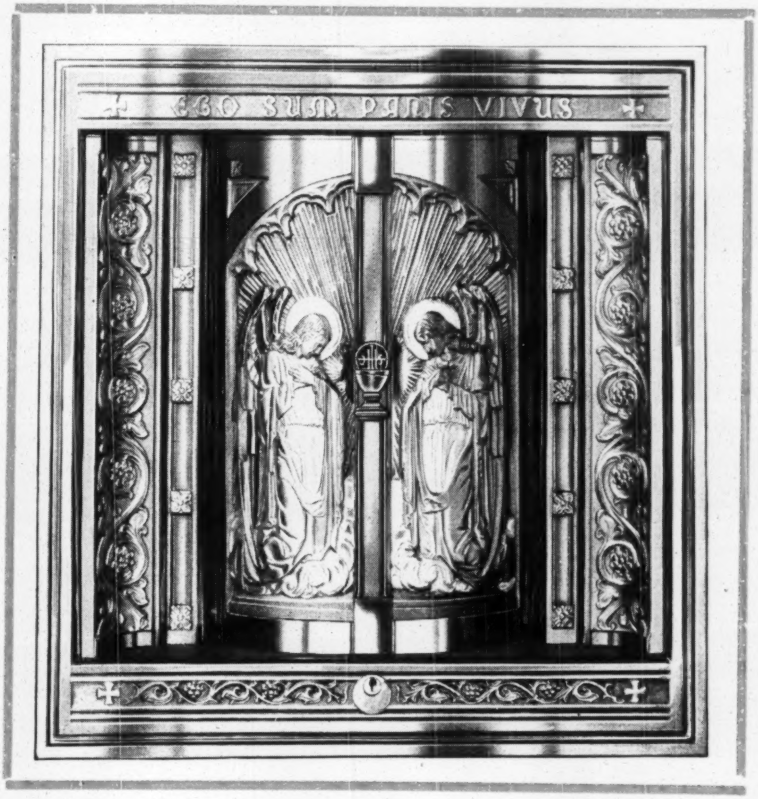
23 North Franklin St.
Chicago, Illinois

A Special Design of

The Eucharistic Tabernacle Safe

Made for St. Joseph's Hospital, Elmira, N. Y.

In this design, we have created a supreme Eucharistic Tabernacle Safe. The master craftsman has carefully hand-chased and burnished it so that every line is perfect in detail. The goldsmith working in harmony with the craftsman has brought out, in four colors of gold, a contrasting golden color scheme of exquisite beauty.



READ—How pleased every one is with this Eucharistic Tabernacle Safe!

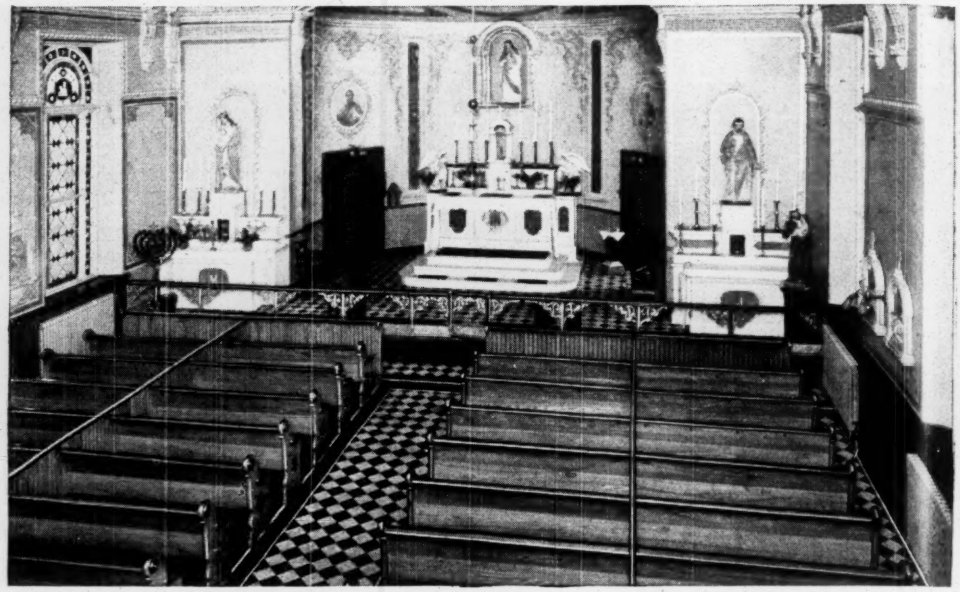
"The Eucharistic Tabernacle Safe is a most artistic and beautiful realization of perfect design and workmanship. All have pronounced it the finest they have seen. I trust that our Eucharistic Lord is pleased with our efforts to honor Him."

Very sincerely, (Signed) SISTER ROSE ALICE.

Show the above illustration of this design to your architect or altar builder, or go to your nearest church goods dealer and let him demonstrate the beauty and merits of the Eucharistic Tabernacle Safe to you. We will be pleased to quote prices on special sizes and designs of Tabernacles.

The Key Safe Manufacturing Co.

1503 and 1505 N. Twenty-seventh Street, Milwaukee, Wis.



Historic Maryland Church Modernizes its Floors . . .

Ninety-four years have added to the beauty of old St. Paul's Church, in Ellicott City, Md. But there was one thing which did not improve with age. Splinters are not at all quaint. Discolored planks are not picturesque.

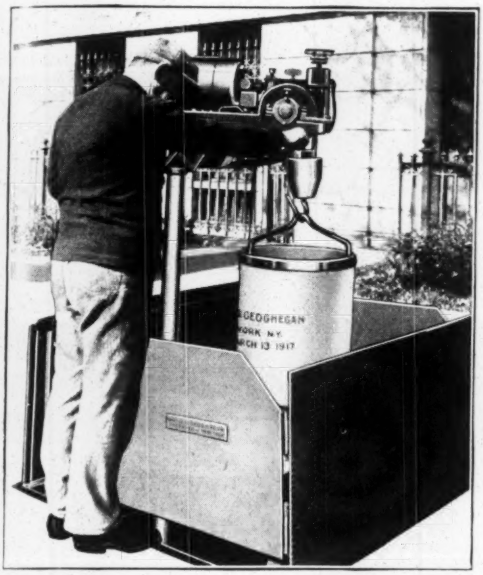
So right on top of the unsightly old floor, they laid Sealex Linoleum. The cost was moderate—the improvement in appearance was immense.

St. Paul's chose Sealex Linoleum in a rich and dignified marbled tile effect, a type of pattern that has been used in churches for many centuries. There are scores of these designs in the Sealex line.

Sealex flooring materials are quiet, resiliently comfortable underfoot, famous for durability. When installed by an Authorized Contractor of Bonded Floors, the finished floor is backed by a Guaranty Bond. For further information write Congoleum-Nairn Inc., Kearny, N. J.

SEALEX LINOLEUM FLOORS

Reg. U. S. Pat. Off.



The
G&G
ELECTRIC
REG U S PAT OFF
Telescopic Hoist
With Automatic Stop and Gravity Lowering Device

FOR REMOVAL OF ASHES,
GARBAGE, RUBBISH

**A
FAMILIAR
SCENE**

At Churches, Schools and Hospitals —

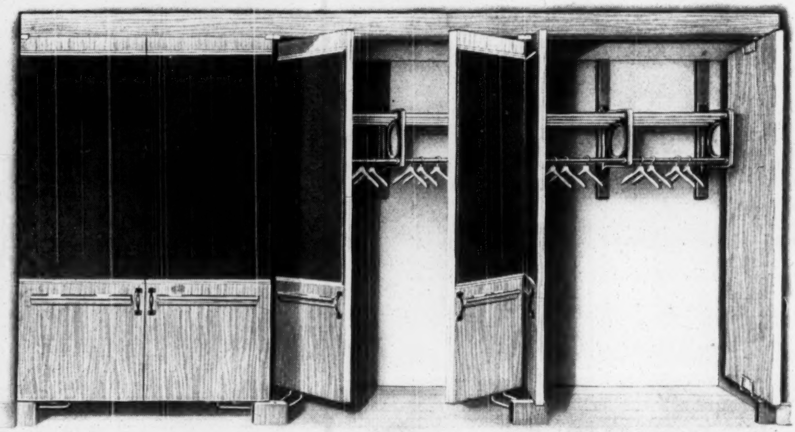
A familiar scene this, the removal of ashes, rubbish and garbage from churches, schools and hospitals all over the country, because 2661 G&G Telescopic Hoists are already performing such service. The number is steadily increasing as church and school officials are becoming better acquainted with the many advantages of G&G Telescopic Hoists. . . . The work is performed quickly and quietly at minimum cost for labor and operation. Maintenance charges are practically nothing, so durable is the construction. Best of all, there is the assurance of positive safety in operation, freedom from accidents because sidewalk opening is safeguarded at all times.

Write for Catalog and full details

GILLIS & GEOGHEGAN

Sixty-five Years of Service

531 West Broadway **New York, N. Y.**



Evans "Vanishing Door" Wardrobe

Class B-B without jambs or trim

The wardrobe illustrated is made for plaster ends, backs and ceilings. No jambs nor trim required; only doors, fillet, hinges and interior of racks and garment hangers completing the installation.

The hinges used are of heavier construction than any previous manufacture and are unconditionally guaranteed to last the life of the building. There are no noisy tracks nor rollers to stick or bind, nor intricate mechanism to get out of order.

"Vanishing Door" wardrobes are furnished complete in the knockdown. All woodwork is cut to size and only needs nailing in place. The hinges are easier to put on than common butt hinges. The cost of installation is small.

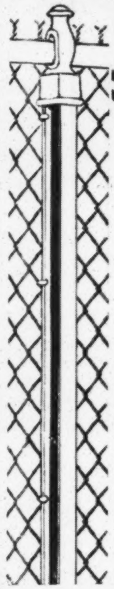
Catalogue "K," with specifications and price list, fully illustrates many types of school wardrobes. Write for a copy

W. L. EVANS

Washington, Indiana, U. S. A.

VANISHING DOOR WARDROBES

PAGE FENCE *in* 4 Metals



PAGE H-Beam Line Posts of hot galvanized high carbon steel offer distinct advantages, but tubular posts are furnished where preferred

YOU REMOVE A BIG EXPENSE ITEM BY USING PAGE FENCE

The fencing of Institutional property hardly comes under the head of "minor expenses" in any case, but annual upkeep can be made one of the smallest items on the books—IF—the right fence is chosen. A poor fence means constant outlay.

PAGE engineers have been working a half century to develop fence longevity. And now PAGE FENCE comes in four different metals to resist different atmospheric conditions.

1. **Page Alcoa Aluminum**
2. **Page Armco Ingot Iron**
3. **Page Copper-Bearing Steel**
4. **Page Ornamental Wrought Iron**

An expert at a nearby Service Plant knows which fence will last the longest in your territory.

76 Service Plants erect PAGE FENCE everywhere. Write for name and address of Plant in your locality. They will gladly consult with you and offer suggestions from plans to final erection. No obligation whatever. Complete descriptive literature on request. Address Page Fence Association, 520 N. Michigan Avenue, Dept. E-53, Chicago, Illinois.

PAGE FENCE

America's first wire fence — since 1883

PAGE STEEL AND WIRE QUALITY PRODUCTS

ARMCO

Page Fence of Armco Ingot Iron fabric is exclusive with Page

ACCO

nation-wide service through 76 service plants

Page Fence is a Product of The Page Steel & Wire Co., an Associate Company of American Chain Co., Inc.

CHAIN LINK OR ORNAMENTAL WROUGHT IRON

ESTABLISHED 1855

Will & Baumer Candle Co., Inc

The Pioneer Church Candle Manufacturers of America

Syracuse, N. Y.

TO protect the Clergy and Religious and to insure the very highest quality of merchandise, all Beeswax used in our Candles is refined and bleached from specially selected stock, in our own bleachery, which is the largest sun-bleachery in the world.

Purissima Brand

100 % Pure Beeswax

Altar Brand

Contains at least 60 % Pure Beeswax

Missa Brand

Contains at least 51 % Pure Beeswax

Popularis Brand

Burning Quality Supreme

Branches

New York — **Chicago** — **Boston**

15-17 E. 32nd St. **162 N. Franklin St.** **71-73 Broad St.**

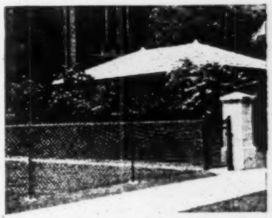
Montreal, Can.
422 Notre Dame St., East

Why church officials select Cyclone

WROUGHT IRON FENCE

Church officials, because of their position, must be shrewd buyers. They demand quality. They demand appropriate design. These facts alone would cause them to select Cyclone Wrought Iron Fence—or Cyclone Chain Link Fence.

But other reasons, too, turn them to Cyclone. For 44 years they have found Cyclone fair and dependable. Cyclone estimates are always accurate. Cyclone assumes complete responsibility for the finished installation. Yet, with this dependable service and extra quality, Cyclone Fence costs no more. Whether you want wrought iron or chain link fence, Cyclone is ready to serve you. Write us without obligation.



Cyclone Chain Link Fence

Cyclone — not a "type" of fence—but fence made exclusively by Cyclone Fence Company and identified by this trademark

Cyclone Fence REG U S PAT OFF

CYCLONE FENCE COMPANY, ***General Offices:*** **Waukegan, Ill.**

Branch Offices in All Principal Cities

Pacific Coast Division: STANDARD FENCE COMPANY, Oakland, Calif. (c)1931, C. F. Co

SUBSIDIARY OF UNITED STATES STEEL CORPORATION

PRINCIPAL SUBSIDIARY MANUFACTURING COMPANIES

American Bridge Company
American Sheet and Tin Plate Company
American Steel and Wire Company
Carnegie Steel Company

Columbia Steel Company
Cyclone Fence Company
Federal Shipb'ldg. & Dry Dock Company

Illinois Steel Company
Minnesota Steel Company
National Tube Company

Oil Well Supply Company
The Lorain Steel Company
Tennessee Coal, Iron & Railroad Co.
Universal Atlas Cement Company

Pacific Coast Distributors—Columbia Steel Company, Russ Bldg., San Francisco, Calif. *Export Distributors*—United States Steel Products Company, 30 Church St., New York, N. Y.

PERHAPS YOU KNEW SOME OF *These Prominent Catholic Clergymen*

The Keeley Institute and its treatment for curing successfully the disease of drunkenness has always been held in high esteem by the Catholic Church —as the following quotations from letters and speeches of priests and bishops . . . written and made back in the eighteen nineties . . . indicate.

BACK IN 1895

Here is an extract from a speech by the Rt. Rev. John Shanley, Bishop of North Dakota, which he made at the Opera House, Fargo, on May 31st, 1895:

> "I have been associated with the temperance move for twenty-one years, and during that time have administered the pledge to a great many—some have fallen back and some haven't. So long as a man is diseased you cannot restore manhood by moral suasion; there is something deeper than that and I firmly believe that Dr. Keeley has got it . . . every day almost I see physical wrecks staggering into the Institute for treatment, and after four weeks coming out new men."

If Bishop Shanley were only alive today, he would be even more enthusiastic about The Keeley Treatment for Liquor . . for more than fifty years The Keeley Institute has been successfully curing drunkards of their disease, and to date over four hundred thousand men and women have been treated.

BACK IN 1897

June 19, 1897, in Kansas City, Mo., the Rev. William J. Dalton, Pastor, Church of the Annunciation, stated:

> "The wonders done by Dr. Keeley in the reformation of unfortunate victims of drink are the best recommendations of this work. His cure is no longer a matter of trial; it is an accepted remedy. It is a charity to send patients to his Institute. It seems to me to be a duty on the part of the clergy to recommend The Keeley Institute."

BACK IN 1902

The Rev. P. J. Cullinane, Yale, Michigan, on July 9, 1902, stated:

> "I have carefully studied the different phases of the drink evil and am convinced beyond a doubt that drunkenness is a disease. I have investigated The Keeley Treatment, visited its institute; have taken patients there for treatment and have seen numbers who have been cured, and I can testify that The Keeley Treatment is an infallible cure for drunkenness."

Space limitations prevent quoting many other Catholic clergymen . . . all of whom were responsible for some of their parishioners taking The Keeley Treatment for Liquor. If . . . in your parish . . . there are some men or women whom you want to save from the curse of drink, may we enlist your support and co-operation?

If you are not informed regarding The Keeley Institute and its famous treatment for Liquor . . . may we send you a booklet that contains complete information and facts?

If you would like the same booklet to be mailed to any of your parishioners, please send us their names and addresses and we shall be glad to do so . . . without mentioning your name, of course.

The **KEELEY INSTITUTE**

Mr. P. B. Nelson, Sec. DWIGHT, ILLINOIS

I would like to know about The Keeley Liquor Treatment . . . and ask that you send me the booklet with all the facts.

NAME______________________________

ADDRESS____________________________

TOWN________________ STATE____________

The **KEELEY INSTITUTE**
DWIGHT, ILLINOIS.

JW
John W. Winterich
Sculptors - Modelers - Designers

A MODERN GUILD of talented Designers, Sculptors, Astisans and Craftsmen with European training in architecturally correct Sanctuary Furnishing.

IN the selection of artists, the early Church Fathers, patrons of art, exercised utmost care.

The name **Winterich** is closely associated with the art of religious sculpture for over forty years (having its start in Germany) and is recognized as leader in field of Sanctuary Furnishings where fine and architecturally correct appointments are wanted.

Some of the country's most outstanding sanctuaries *attest to this* Company's ability.

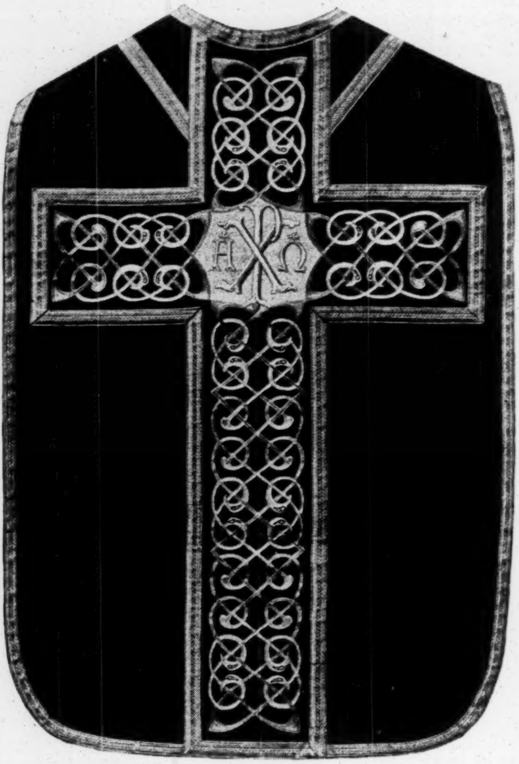
Winterich will solve your sanctuary problem or any need in Marble, Bronze or **"Wintrolite,"** the hard composition.

JOHN W. WINTERICH, INC.

Designers and Craftsmen

3618 EUCLID AVENUE **CLEVELAND, OHIO**

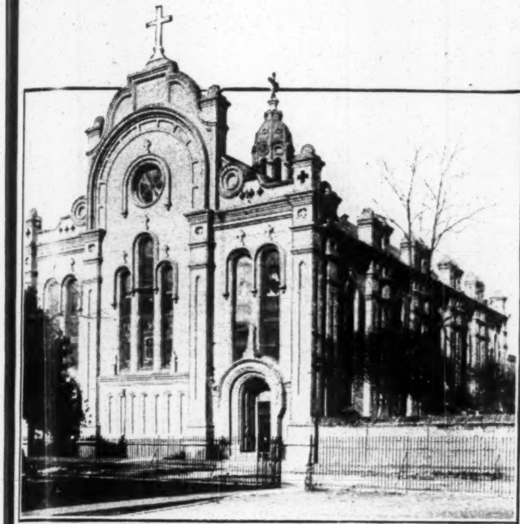
Irish Ecclesiastical Arts and Crafts
IRISH CHURCH PLATE
Original Designs and Reproductions of
ANTIQUE IRISH CHALICES
in hand-wrought Gold and Silver
(DUTY FREE)

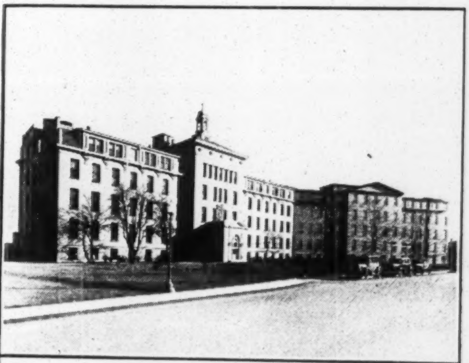


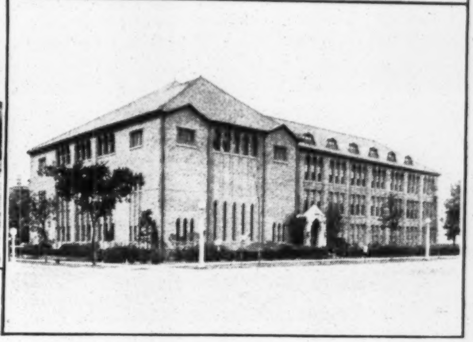
Irish Poplin Vestments
embroidered with Celtic interlaced ornament
(**Duty Free**)
Illustrated Catalogue post-free on application

WM. EGAN & SONS, Ltd.
31-32 Patrick St. - - - - - Cork, Ireland

LOANS







WE ARE interested in receiving applications for first mortgage loans secured by Church, School and Institutional Properties located in the various Archdioceses and Dioceses of the United States.

Construction loans are made from architect's plans—money is advanced as the work progresses. Frequently, existing loans bearing a high rate of interest can be refunded with a new loan payable over a period of years upon more satisfactory terms to the borrower. A suggestion is offered to borrowers to discharge present scattered debts through the creation of a new loan. Our ample resources enable us to negotiate loans of any size, the amount being limited only by the value of the security.

Our thirty years' experience in this class of financing affords us a practical knowledge of the best and most economical way to handle the needs of those requiring a service of this kind.

Correspondence on this subject, without obligation on your part, is invited.

REAL ESTATE LOAN DEPARTMENT

Mercantile-Commerce Co.

NATIONAL HEADQUARTERS FOR INSTITUTIONAL LOANS
Locust ~ Eighth ~ St. Charles
St. Louis

he Mercantile-Commerce Company is affiliated with the Mercantile-Commerce Bank and Trust Company, St. Louis (capital, surlus and undivided profits, $17,500,000), a merger of the Mercantile Trust Company and the National Bank of Commerce in St. Louis

From Tarsus to Rome

This is the third volume of the trilogy. The other two are mentioned immediately below. **$2.00**

+ + +

In the Workshop of Saint Joseph

Both in contents and in format, this newly-published volume is redolent of Bethlehem and of Nazareth. A gift that will be most welcome. **$1.75**

+ + +

The Chaplain of Saint Catherine's

Pronounced on all sides to be most entertaining and instructive. **$2.00**

+ + +

An Ex-Prelate's Meditations

In the same vein as the volume next above, this book likewise, according to the reviewers, is sure both to please and to edify. **$1.75**

+ + +

Pastor Halloft

Recounts the career of a zealous American pastor whose long and fruitful ministry was amid somewhat novel and unusual conditions. **$1.75**

+ + +

The Autobiography of an Old Breviary

Conveys much useful information about the Priests' Prayer Book in a quite attractive way. **$2.00**

May be procured at any Catholic bookstore or from

American Ecclesiastical Review
1722 Arch St. Philadelphia

OBVIOUSLY . . *Some School Wardrobes are better than others . . .*

The steady and hard use to which school wardrobes are put — makes it poor economy to install any but the most intelligently designed and most carefully constructed. An absence of high repair costs and an absence of that "battered" appearance after many years of use are found in Circle A School Wardrobes.

Available in Pair—or Group—operation, with panelled, cork or blackboard surfaces. Write today for new book. Circle A Products Corporation, 578 South 25th Street, Newcastle, Indiana. New York Office: 475 Fifth Ave.

CIRCLE A
School Wardrobes

Also manufacturers of: Circle A Folding Partitions, Sectional Partitions, Rolling Partitions, Steel or Wood Portable Bleachers, Steel Grandstands.

◆ ◆ ◆

A ROOF THAT FILLS THE EXACTING NEEDS *of Church Property.* A roof has two functions —protection and beauty. Ludowici Roofing Tiles are permanent in their protection, lasting in their beauty . . . Such a roof is fireprooof and weather-proof and its beauty is ageless . . . The cost is reasonable at the beginning and most economical over the years. Ludowici Roofing Tiles offer every advantage for churches, schools, hospitals, convents —all church property . . . Upon request, our representative will call, or illustrated catalogue will be sent.

LUDOWICI TILE

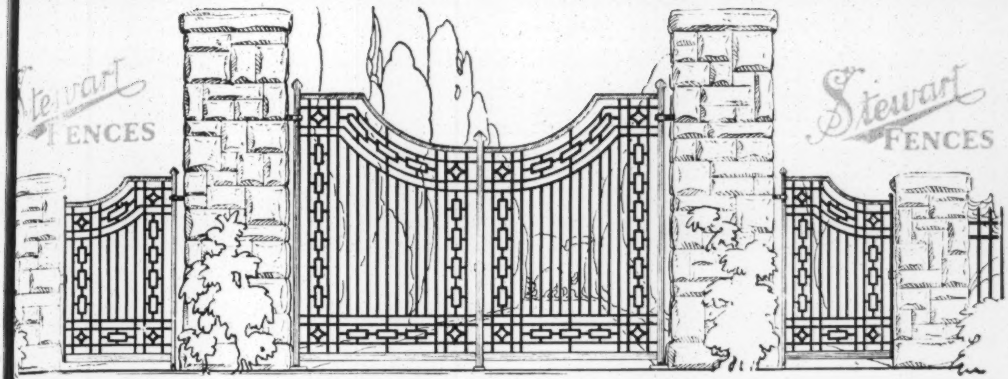
Made by
LUDOWICI-CELADON COMPANY

New York: 565 Fifth Ave. CHICAGO: 104 South Michigan Ave. Washington: 738 Fifteenth St., N. W.

◆ ◆ ◆

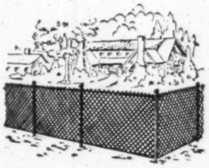
Firms with Episcopal Authorization to Handle Sacred Vessels to Repair Them

BALTIMORE:	**JOHN MURPHY CO.**, Park Avenue and Clay Street.
BOSTON:	**BIGELOW KENNARD & CO.**, 511 Washington Street. **THOS. J. FLYNN & CO., INC.**, 62-64 Essex Street. **PATRICK J. GILL**, 387 Washington Street. **MATTHEW F. SHEEHAN COMPANY**, 22 Chauncy Street.
CHICAGO:	**ALT SILVER PLATE MANUFACTURING CO.**, 413-421 North State Street. **BENZIGER BROTHERS**, 205-207 W. Washington Street. (Factory: Brooklyn, N. Y.) **JOHN P. DALEIDEN CO.**, 1530-32 Sedgwick Street. **ECCLESIASTICAL GOODS CO.**, 984 Milwaukee Avenue. **HUBERT GOTZES, INC.**, 1536 North Clark Street. D. B. HANSEN & SONS. 23 N. Franklin Street. **SPAULDING-GORHAM, INC.**, Michigan Avenue at Van Buren Street.
CINCINNATI:	**BENZIGER BROTHERS**, 429 Main Street. (Factory: Brooklyn, N. Y.) **FR. PUSTET CO.**, 436 Main Street.
CLEVELAND:	JOHN W. WINTERICH, INC., 3614 Euclid Avenue.
MILWAUKEE:	BERGS MANUFACTURING CO., 1503 North Twenty-Seventh Street. **DIEDERICH-SCHAEFER CO.**, 413 Broadway. A. WERNER, 1237 North Water Street.
NEW YORK:	**BENZIGER BROTHERS**, 36-38 Barclay Street. (Factory: Brooklyn, N. Y.) **K. BEETAR, INC.**, 258 Broadway. **THE FEELEY CO.**, 47 West 51st Street. **THE GORHAM COMPANY**, 5th Avenue and 47th Street. **WILLIAM J. HIRTEN COMPANY, INC.**, 25 Barclay Street **FR. PUSTET CO.**, 52 Barclay Street. **RAMBUSCH DECORATING CO.**, 2 West 45th Street. **THE C. WILDERMANN CO.**, 33 Barclay Street.
OMAHA:	**KOLEY AND SON**, 2512 Farnam Street.
PHILADELPHIA:	**H. L. KILNER & CO.**, 1214 Arch Street. **LOUIS J. MEYER**, 804-806 Walnut Street. **F. C. PEQUIGNOT**, 908 Land Title Bldg., Broad and Chestnut Streets. **FRANK QUIN & CO.**, 46 North 9th Street. **HERMAN J. WOLF**, 539-543 W. Huntingdon Street.
PITTSBURGH:	**E. J. LETZKUS**, 2006 Jenkins Arcade.
PROVIDENCE:	**THE GORHAM COMPANY**, Elmwood. **WILLIAM J. SULLIVAN CO.**, 55 Eddy Street. **JOSEPH TALLY**, 506-512 Westminster Street.
ST. LOUIS:	**B. HERDER BOOK CO.**, 17 South Broadway.
ST. PAUL:	**THE E. M. LOHMANN CO.**, 413-415 Sibley Street.
SAN FRANCISCO:	**BENZIGER BROTHERS**, 49 Fourth Street. (Factory: Brooklyn, N. Y.) **ECCLESIASTICAL SUPPLY ASSOCIATION**, 328-330 Stockton Street.
TOLEDO:	**THE GERITY-WHITAKER COMPANY**, 10 South Superior Street.
YORK, PA:	FRANK C. BAYER, 17-19 E. Market Street.



e Stewart Book of Fence Designs is an Authoritative Guide

ne look through the handsome, illustrated 96-
e Stewart Fence Book stamps it a dependa-
authoritative guide. It offers a wealth of pic-
al suggestion, showing installations ranging
t the simple Wrought Iron picket
e to the most artistic decorative
ance Gate. If interested in fenc-
send for a copy of this fine book.
u will find it highly profitable to
e now. Prices are low. Labor is
ng employment. All the conditions are in your favor. Your dollar has greater buying power. And the Stewart Fence Specialist will show you how to employ combinations of Wrought Iron and Chain Link Wire to your advantage.



Stewart also fabricates Window Guards, Tennis Court Enclosures, Baseball Backstops, Outdoor Furniture and Ornamental Iron and Wire Work of all kinds. What do you need? Write for literature.

e Stewart Iron Works Co., Inc., 722 Stewart Block, Cincinnati, Ohio

Place Your Orders
for
Church Music
with
FISCHER & BRO.
119 West 40th Street
New York
and be assured of
Prompt and Intelligent Service

OURS
The Oldest and Largest
Supply House of
Catholic Church Music
On the American Continent

Superior church and chapel bells; tower clock and other peals; also tower chimes played from electric keyboard at organ.

McSHANE
BELL FOUNDRY CO.
Baltimore, Maryland

Hear the Catholic Hour

Sponsored by the National Council of Catholic Men, in co-operation with the National Broadcasting Company

Sixty Minutes of Instruction and Enjoyment

Addresses on Subjects of Supreme Importance by Catholic Scholars of Distinction—Sacred Music of the Masters, sung by the Paulist Choristers and other vocalists of note.

Instrumental Music of Highest Quality

One of Radio's Finest Offerings

These programs are broadcast by forty-six Stations of the National Broadcasting Company's Red Network

Every Sunday, 6 to 7 o'clock

Eastern Standard Time

Your Station would like to have your opinion of the Catholic Hour—and we should like to have your moral and material support for it

Help to Assure Its Permanence

National Council of Catholic Men

1314 Massachusetts Avenue
Washington, D. C.

The Catholic Medical Guardian

Quarterly Organ of the Guild of SS Luke, Cosmas & Damian

Ninth Year

The Only Journal Devoted to the Problems of Medico-Moral Jurisprudence, Deontology and Medico-Ethics

For the

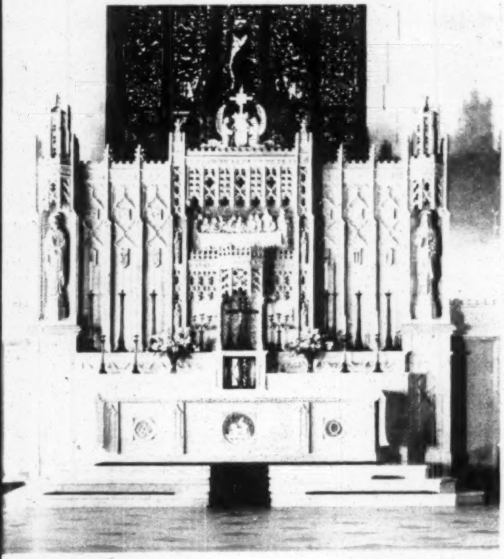
Professions of Medicine, Nursing, Divinity, Law, Education, and Journalism

Treats practically on *the urgent Medico-Moral Problems of the day:* e. g. Baptism and Unctio-Infirmorum in relation to Doctors, Nurses and Clergy; Mental Healing; Sterilization of the Unfit; Ethics and Psychology of Neo-Malthusian Birth Control; Moral Responsibility of Medical Assistants; Life, Soul, and Memory; Christian Science; Mental Deficients; Craniotomy and Abortus Provocatus; Decisions of Roman Congregations on Medico-Moral subjects; Physiology of Passion of Our Lord; Clergy as Quack Doctors; Psychology of Testimony; Origin of Man; Diabolical Possession; Pyscho-Analysis; Eugenics; Death and the Sacraments; Spiritism; Rights of the Unborn Child; The Holy Shroud of Turin; Do Miracles occur at Lourdes? Lambeth Conference on Birth Control; World's Debt to Jesuits; Etc.

Special Approbation of *H. H. the Pope, who reads us,* and of Hierarchy and Clergy. American Contributors. *Highly Commended by the Ecclesiastical Review.*

SUBSCRIPTION — JANUARY to DECEMBER
$1.50 per annum. Early application to
prevent disappointment re back numbers.

The Manager -- 3, St John's Road
Harrow-on-the-Hill, Mdsx., England



icino Marble Main Altar, designed and made for St. Sebastian's Church, Milwaukee, Wis.

ESTABLISHED 1881

Ecclesiastical Furniture
IN
MARBLE AND WOOD

For FIFTY YEARS our studios have upheld a record of successful achievement and workmanship that have won the acclaim of the highest ecclesiastics—a goal attained mainly through the facile creative artistry of our organization, combined with the ability to conceive, to develop, and to execute economically and correctly that which is best in theme and motif.

THE E. HACKNER CO., Inc., - - Factory and Studios
La Crosse, Wis.

Unsurpassed Beauty Plus Unsurpassed Mechanical Perfection

A comprehensive line of types and an unlimited choice of surface treatments enable every Folding Partition need to be answered with Circle A Folding Partitions.

Quietfold and Standardfold types are overhead supported. No floor track is needed. Choice of high efficiency sound insulation—or non-insulated construction. Chain drive provides sure, smooth action. The Quietfold patent Floor Seal is superior to any other. Where overhead support would not be practical, Pairfold type is provided. Operating on a floor track, it puts no strain on overhead beams. Ask for new Folding Partition catalog.

CIRCLE A PRODUCTS CORPORATION
578 South 25th Street, Newcastle, Indiana
Also manufacturers of: Circle A Rolling Partitions, School Wardrobes, Steel or Wood Portable Bleachers, Permanent or Portable Steel Grandstands

CIRCLE A FOLDING PARTITIONS
Quietfold · Standardfold · Pairfold

Catholic University of America

1931 SUMMER SESSION 1931

June 26 - August 6

OPEN TO MEN

Special dormitory reservations for priests.

Graduate Work leading to M. A. degree in all regular academic subjects.

For further information write to:
Director of the Summer Session,
Catholic University, Brookland, D.C.

Graduate and Undergraduate Courses in

Art
Biology
Business Law
Celtic
Chemistry
Comparative Philology
Economics
Education
English
Expression
French
German
Greek
History
Italian
Latin
Library Science
Liturgy
Mathematics
Mechanics
Music
Philosophy
Physics
Political Science
Psychology
Religion
Sociology
Spanish

RICHELIEU

A Biography

BY

HILAIRE BELLOC

ILLUSTRATED WITH PORTRAITS AND 4 MAPS

WOLSEY

A Living Portrait

BY

HILAIRE BELLOC

J. B. LIPPINCOTT COMPANY

Department E R 3
227 South Sixth Street, Philadelphia

GENTLEMEN: Please send me ......cop ....
Wolsey, $5.00 **Richelieu, $5.00**

Name..

Street ....

City and State ....

ESTABLISHED 1861

Tyrolese Art Glass Company and Mosaic Studios

NEUHAUSER, DR. JELE & COMPANY

INNSBRUCK VIENNA CINCINNATI, O. NEW YORK, N. Y. BUENOS AIRES

Istituto Premiato Dalla Santa Sede Apostolico

MEMORIAL WINDOWS AND ART MOSAICS

The most perfect artistic execution guaranteed by a reputation of over sixty-seven years' standing. Windows and mosaics in churches all over the world

Designs and estimates cheerfully submitted; References gladly given

Address **Tyrolese Art Glass Co.**

Eastern Representative
FRANCIS STURM, Ecclesiastical Art Studio
106 Devoe Ave., Lincoln Park, Yonkers, N. Y.

Western Representative
Ludwig Woseczek, Artist
289 Erkenbrecher Ave., Cincinnati, Ohio

When the Bishop Comes

Manual of Episcopal Visitation and Sacrament of Confirmation

Full and detailed information, both for the Ceremony of Confirmation and for the Bishop's official visit. All the canonical requirements minutely explained. Indispensable for the occasion.

Copies should be had by every priest, so it is well to order now.

Twenty-five cents per copy. Five copies, one dollar

THE DOLPHIN PRESS, 1722 Arch Street, Philadelphia, Pa.

For the Sacristy and the Sanctuary

Manual of Forty Hours' Adoration

This Manual contains LITANIÆ ET PRECES: the Approved Music for "Te Deum" and "Tantum Ergo," and everything requisite for the Devotion—Ceremonies, Rubrics, and Prayers.

Order copies now, so that they will be on hand when needed, as they are sure to be.

Twenty-five cents per copy. Five copies, one dollar

THE DOLPHIN PRESS, 1722 Arch Street, Philadelphia, Pa.

To Chancellors:

The Dolphin Press offers facilities and experience in the printing of

- DIOCESAN STATUTES
- LATIN DOCUMENTS
- PASTORAL LETTERS

To Religious Orders:

- RULES AND CONSTITUTIONS
- ORDOS
- MANUALS OF ALL KINDS
- BOOKLETS

To Colleges and Academies:

- MONOGRAPHS
- PERIODICALS
- PROSPECTUSES
- DISSERTATIONS

The Dolphin Press

Printers of

The Ecclesiastical Review

for a generation

1722 Arch Street

Philadelphia

THE PARISH AND PLAY

By DR. PAUL HANLY FURFEY

Some Notes on the Boy Problem

In twentieth century America the lack of natural play facilities has made acute the problem of recreation for boys.

In this illustrated octavo volume of two hundred pages the modern recreational movement is thoroughly surveyed from the Catholic standpoint.

Priests, Religious, layfolk who wish to interest themselves actively in the recreation of Catholic boys, will find here the most practical suggestions.

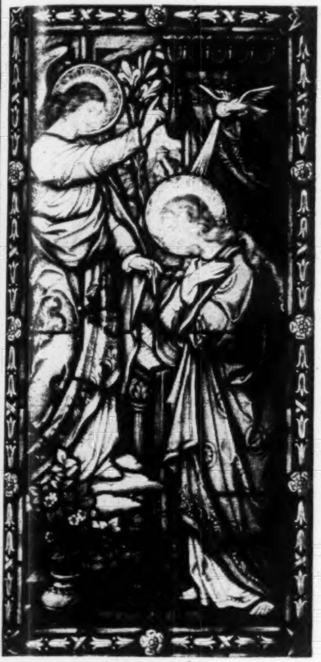
The interest of Catholics in the boy has never stopped at the church door.

Next in importance to the parish school comes the parish club. It is well, then, to have this book on how to run successfully a recreational centre.

Price $2.00 a copy

THE DOLPHIN PRESS

1722 Arch Street Philadelphia



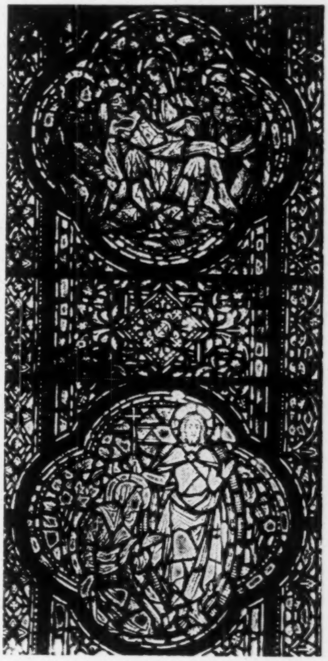
PICTORIAL

EMIL FREI

STAINED GLASS
MOSAICS

ST. LOUIS, MO.
3934 S. Grand Blvd.
NEW YORK CITY
101 Park Ave.
MUNICH, GERMANY
Isabellastr. 32

Address all correspondence
to St. Louis, Mo.



DECORATIVE

Artists of
International
Fame

Designers and
Sculptors of
Ecclesiastical
Art Productions in
Wood and Marble

Importers

Studios in
the Tyrolean Alps
since 1866

The International
Statuary & Altar Co.
The Moroder Studios
128 and 130 E. North Ave.
Milwaukee, Wisconsin

St. Louis Bell Foundry

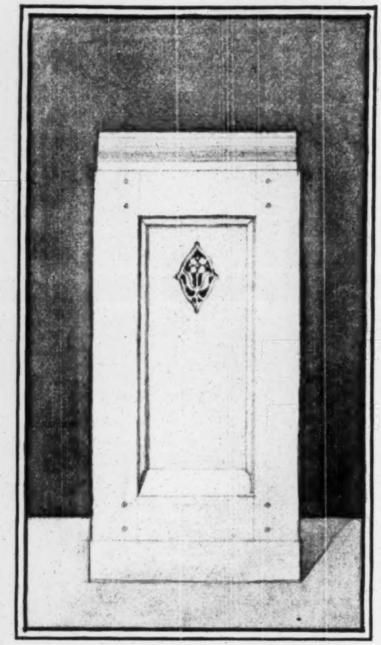
Stuckstede & Bro., Proprietors
2735-37 Lyon Street St. Louis, Mo.

STUCKSTEDE & BRO ST.L

Finest Grade Church Bells

Peals and Chimes of Best Quality Copper and Tin

Catalog free on request



Write for Pew Catalog

CHURCH FURNITURE

DESIGNERS AND BUILDERS

OF

Altars Pews

Choir Stalls

Confessionals

Pulpits Railings

Sanctuary Furniture

Sacristy Furniture

Etc.

The Josephinum Church Furniture Co.

Main Office and Studio

351-361 Merritt St., Columbus, Ohio

73 TREMONT ST., BOSTON SICKLERVILLE, N. J.

CATHOLIC TOWER CHIMES

automatically played

for

The Catholic Church

Played automatically or by hand, Deagan Tower Chimes send forth a daily program of beloved Catholic hymns. At the conclusion of each quarter-hour they sound a distinctly Catholic time-peal. Morning, noon and evening they play the Angelus . . . Year in and year out they remind the parish, every day, of the presence of the Church, and the peace and solace to be found within its walls.

A splendid opportunity for men or women of affluence to serve the Church.

Price, $4375 and upward, f.o.b. Chicago. Other tones may be added, as may also the Electric Player.

J. C. DEAGAN, Inc., **131** Deagan Bldg., Chicago

Deagan Tower Chimes

AUTOMATICALLY PLAYED WITH SPECIALLY HAND-RECORDED REPRODUCING ROLLS

The Memorial Sublime

The House of Approved Altar Wines

D. Recher & Co.

Agents for

Beaulieu Vineyard

415 West North Ave.

Chicago, Illinois

STRONGLY-BUILT, INSULATED BUILDINGS for CHURCH and SCHOOL

Also manufacturers of: Circle A Folding Partitions, Rolling Partitions, School Wardrobes, Steel or Wood Portable Bleachers, Portable or Permanent Steel Grandstands.

Circle A Buildings provide attractive and dignified quarters that solve many Parochial housing problems.

Churches are correct in every Ecclesiastical detail.

School rooms are light and well ventilated.

These buildings can be erected in a short time to stand permanently, or be moved whenever desired. Cost is moderate. Construction is stronger than most frame buildings. Four-layer thick walls protect against all weather, Ask for illustrated book. Circle A Products Corporation, 578 S. 25th Street, Newcastle, Indiana.

CIRCLE A BUILDINGS

Portable

REUTER
ORGANS

Created with the love, devotion and skill that bring out beauty of tone.

Our organs are custom built to suit the requirements of either the modest church or the great Cathedral.

Write for Catalog.

The Reuter Organ
Company
Lawrence, Kansas

. . . . The Book for June . . . .

The Month of the Sacred Heart

Translated and adapted from
the writings of the Blessed
Margaret Mary Alacoque of
the Order of Visitation.

By

Rev. F. X. McGowan, O. S. A.

— *Second Edition* —

32mo, Cloth. Net, 60 cents

"A most useful book for all who would become possessed of the true spirit of devotion to the Sacred Heart. There is scarce a practice of piety now associated with this devotion that is not touched on by Blessed Margaret Mary herself in her writings, and the Reverend Compiler has given us an excellent compendium of all she has left us on this subject."— The Messenger of the Sacred Heart.

"The Blessed Margaret Mary has been well called an Apostle of the Sacred Heart, and Father McGowan could not have adopted a better means of promoting the devotion in its honour than by the publication of selections from her writings."—London Catholic Times.

Published by

John Joseph McVey
1229 Arch Street Philadelphia, Pa.

For Priests at this Time

Prophets of the Better Hope

By the

Reverend WILLIAM J. KERBY, Ph.D.

Foreword

By the

Right Reverend Bishop THOMAS J. SHAHAN, D.D.

Longmans, Green & Company. Price $2.00

---

1. THE PERSONAL INFLUENCE OF THE PRIEST.
2. THE YOUNG PRIEST AND HIS ELDERS.
3. THE PRIESTLY TEMPERAMENT.
4. CLERICAL SHYNESS.
5. MINOR HAZARDS IN CLERICAL LIFE.
6. CLERICAL DOCILITY.
7. CLERICAL MYTHS.
8. THE SERMON, THE CONGREGATION AND THE PREACHER.
9. THE PRIEST AND THE EXCEPTIONAL SOUL.
10. ON CERTAIN ASPECTS OF SPIRITUAL LITERATURE.
11. THE COURTESIES OF LIFE.
12. LEISURE IN CLERICAL LIFE.
13. THE ETHICS OF RECOMMENDATION.

A series of interpretations of the life and work of the priest who is prophet of the "better hope by which we draw nigh to God".

"The reader is always inspired and often helped to aim at the highest ideals through the most practical means."—*The Tablet,* London.

"Full of a serene and practical wisdom."—The Month, London.

"One does not easily forget things of extraordinary beauty and excellence; they simply refuse to leave the memory; they persist in returning whenever thought takes on serious mood, or the esthetic sense thirsts for a draught of the ideal. Hence the gratification of having these essays on priestly life and character in book form."—*The Ave Maria.*

"This is a book to read by the slow assimilative process of spiritual reading. It will be found novel, illuminating and persuasive."—*Catholic Book Notes.*

"Every word elevates the Christian priestly state in the mind of the reader."—The Rev. Walter Elliott, C.S.P.

"Dr. Kerby analyzes with keen discrimination the life of the Catholic clergy as it has come under his constant observation. By the same analytical method he discusses the quality that should be found in the perfect ministry of God's mercies to men."—*America.*

The author "conveys his teaching with such charm of diction, such directness, clearness and kindly humor that his work easily takes its place among the best of its kind. Many books have been written on this subject in English, but not a single one can approach the present one for literary finish and real helpfulness. It is verily a golden book."—*Rosary Magazine.*

"The soul-searching of the book is very deep. No priest can read it without receiving that precious reward, a truer knowledge of himself."—Catholic World.

FOR SALE BY ALL BOOKSELLERS

MITE BOXES

For Missionary and Special Offerings

These Boxes are so constructed that the money cannot be removed without destroying the box

Catalogue free. Samples of various styles sent on receipt of twenty-five cents

EDWARDS FOLDING BOX CO.

Manufacturers of Folding Paper Boxes of all kinds
27 North Sixth St. 526-528 Cuthbert St.
Philadelphia, Pa.

TREASURE CHEST

SOWETH
REAP
GOD LOVETH A CHEERFUL GIVER

To Those Desiring

SAFE INVESTMENTS

We recommend and offer for sale five and one-half per cent Notes secured by Trust Deed on

CATHOLIC CHURCH PROPERTY

In denominations of $500.00 and $1000.00 Fund Always Availabe For Good Loans

John A. Schmidt & Co.
10 South La Salle Street, Chicago

THE OLD MENEELY BELL FOUNDRY

CHURCH BELLS

CHIMES CARILLONS AND PEALS

MENEELY & CO.
Watervliet, N. Y.

Read the Breviary with Devotion and Profit

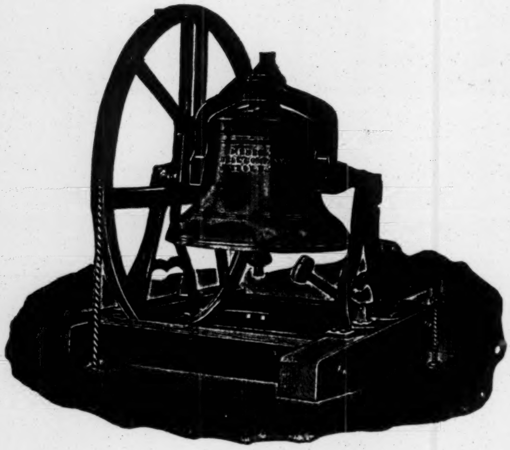
A Summary of the Psalms and Canticles of the Breviary

Gives in a nutshell the meaning of each Psalm and Canticle at Matins, Lauds, Prime, Terce, Sext, None, Vespers, Compline, on Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday

28 pages ; India paper ; fits neatly and securely next to back cover of Breviary ; for convenient reference at any time

No priest should be without this practical Breviary aid

25 cents a copy



Superior Bells

Electrically Equipped Chimes, operated by organist from small key-board placed near organ console

MENEELY BELL CO.

22-28 RIVER STREET, TROY, N. Y.

New York Office: 220 Broadway

THE LEO HOUSE

Modern Accommodations

FOR

Clergy, Nuns, Laity (Single or Married)

Families, Transients

CONVENIENT TO

STEAMSHIP PIERS, RAILROADS
UNIVERSITIES, SHOPPING

Comfortable
Prices Moderate
Information Bureau

Special inducements to Catholic students desiring congenial residence while attending College in New York.

SISTER SUPERIOR

332 West 23d Street New York

WINES

We are the largest EXCLUSIVE distributors of

Pure Sacramental Wines

In this section of the country

We are happy to refer you to the Chancellor of the Diocese of

Altoona
Bismark, N. D.
Buffalo
Cincinnati
Cleveland
Columbus
Covington
Detroit
Erie
Ft. Wayne
Grand Rapids
Indianapolis
Syracuse
Mobile, Ala.
Nashville
Oklahoma City
Pittsburg
Toledo
Wheeling
St. Louis, Mo.
Scranton, Pa.
Marquette, Mich.

The A. J. Hammer Co.

1653 St. Clair Ave., S. E.
Cleveland, Ohio

---

9 REASONS WHY YOU and Your Audiences Are Happier *With* ROYAL FOLDING CHAIRS

HOW some folks dislike to go to church festivals and entertainments! Hard chairs. Broken chairs. Small chairs. Awful chairs! Not when you have Royal "Lifetime" folding chairs. These modern church chairs seat your audience comfortably and noiseless because:

1. Generous size.
2. Scientific saddle seats assure comfort.
3. Four seats take up only six inches of space when folded.
4. Always can be depended upon to fold and work—never "stick."
5. Sturdy "lifetime" construction.
6. Low first-cost and upkeep.
7. Soft upholstered seats furnished if desired.
8. Silent feet assures quiet.
9. Rubber or glider feet protect floors.

Royal Metal Mfg. Co.

1133 S. Michigan Blvd. -- -- Chicago, Ill

How This Church Got a New Floor

Our company installed Marbleloid Magnesia Terrazzo Flooring over the old worn flooring in the aisles, baptistry and sanctuary of the Sacred Heart Roman Catholic Church, Elizabeth, New Jersey. We saved them the expense and time required for removing or building up the old floor. Their new floors are decorative, durable, fireproof and sanitary.

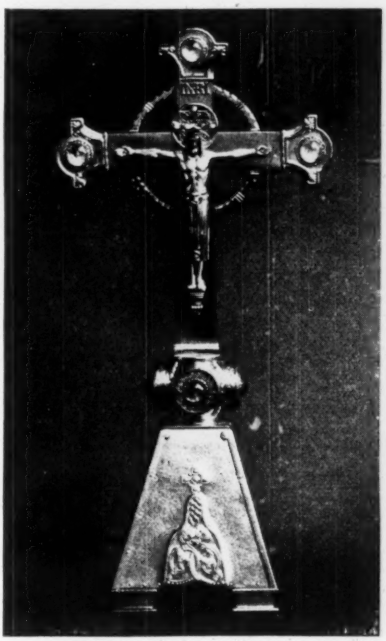
If you have an old floor to be altered, let us do the job. We manufacture and install—among our 6 types of flooring is one of any price requirement.

Write for Church Folder

The Marbleloid Co., 627 Empire State Bldg., New York

MARBLELOID
REG. U.S. PAT. OFF.
FLOORINGS
FOR CHURCHES

A Magnificent
Hand-Wrought
Crucifix
by
FEELEY



The exquisite, heavily gold-plated Crucifix, pictured above, represents the highest type of ecclesiastical artistry. It stands 21¾ inches in height, and is strictly Romanesque in design. It is hand-carved and hand-hammered throughout, and is richly decorated in real stones.

All Feeley work is conspicuous for its exclusive design, unparalleled beauty and rare craftsmanship. You are cordially invited to visit our Display Rooms and examine our many notable examples of ecclesiastical art.

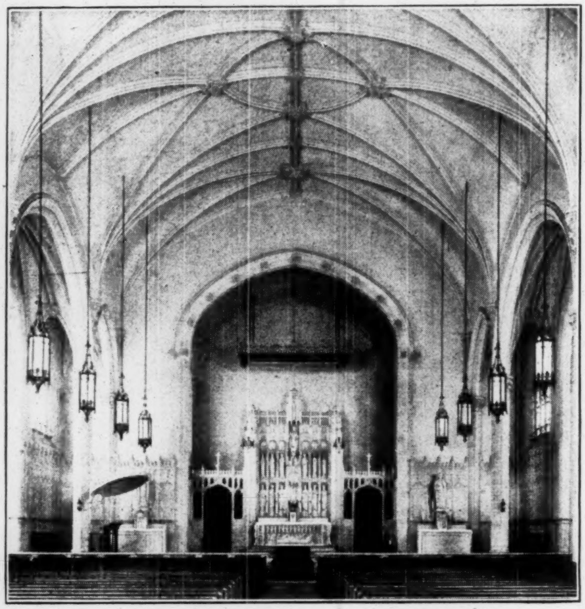
We are Sole Distributors in the United States for the famous Swiss Vestments manufactured by KURER, SCHAEDLER & CO., of Wil (St. Gall), Switzerland.

The FEELEY Company

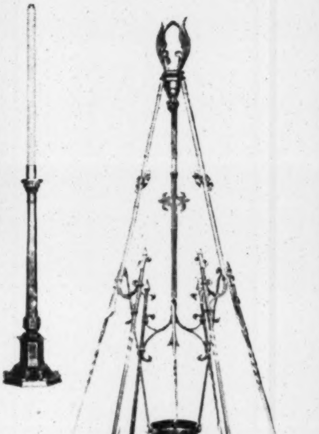
Manufacturers and Importers of
Ecclesiastical Supplies, Art Metal Ware, Sacred Vessels, Vestments, Etc.

47 West 51st Street, New York City

Special Designs Gladly Submitted on Request



A SERIES of Lighting Fixture in dignified wrought iro Three Sanctuary Lamp Tabernacle and Candlesticks i pure handchased bronze. Executed by Conrad Schmit Studios for St. Paul's Churc Edgewood, Rhode Island. Rev. Michael J. McCabe, Pastor. Ambrose J. Murphy, A. I. A. Architect.



METAL—for the Church

. . . the result of creation not production . . . designed and executed by craftsmen who work with the skill and care of the old time guild.

You will find Conrad Schmitt Metal Fitments the finest and most appropriate for your church. Always in good taste in keeping with ecclesiastical and architectural requirements. Reasonable in cost, a consideration that you will appreciate.

Write for a copy of our Lighting Fixture Book which contains reproductions of our latest designs.

CONRAD SCHMITT STUDIOS

1717 W. Wisconsin Ave. Milwaukee CS 11 W. 42nd Street, New York City

MURALS • DECORATIONS • STAINED GLASS • LIGHTING FIXTURES

A

New Chalice

BY GORHAM

in

Celtic Design

This exquisite new chalice design by Gorham is executed in sterling gilt. Size, 8¾ in height. No. 4343. This chalice is an example of the work done by one of the branches of the Ecclesiastical Division of The Gorham Company Every conceivable ecclesiastical accessory, stained glass windows, marble works, etc., are included in the Gorham catalogue

● ● ●

Ecclesiastical Department

567 Fifth Avenue at 47th Street, New York City

Father Kirsch's new book will be of special interest to *every pastor.* Retreat masters who have assignments at the various motherhouses will also be interested in using it and recommending it to those in their charge.

THE SPIRITUAL DIRECTION OF SISTERS

A Manual for Priests and Superiors

Adapted from the Second German Edition of Rev. A. Ehl

By REV. FELIX M. KIRSCH, O. M. Cap., Ph. D., Litt. D.

This is the first and very comprehensive manual treating of the spiritual care of Sisters in its widest sense and uniting under one cover what could have been found only in individual commentaries, mostly in Latin, on Moral Theology, Ascetics, or Canon Law. It treats of the general problems of spiritual direction, the particular means employed, the special problems that arise, the special direction of the various classes of Sisters, the question of fostering vocations, etc.

Imitation Leather. Net, $3.50. Postage, 15 cents

PHILOSOPHY AND EDUCATION

THE MODERN EDUCATIONAL THEORIES OF NATURALISM, SOCIALISM AND NATIONALISM

A Textbook for Normal Schools and Teachers' Colleges

By FRANZ DE HOVRE, Ph.D.

Professor of Pedagogy in the Higher Institute of Education of Antwerp, Ghent and Brussels

Translated from the French Edition of G. Simeons

By REV. EDWARD B JORDAN, M.A., S.T.D.

Associate Professor of Education, Catholic University of America, Washington, D. C.

With Preface by Jacques Maritain

A Catholic Evaluation of Modern Educational Systems

8vo. Cloth. List, $3.25. Net to Schools, $2.44

1792 BENZIGER BROTHERS 1931

New York, 36-38 Barclay St.
Cincinnati, 429 Main St.

Chicago, 205-207 W. Washington St.
San Francisco, 49 Fourth St.

BOOKS ***for ordination or anniversary*** GIFTS

THE PUBLIC LIFE OF OUR LORD JESUS CHRIST
By Most Rev. Alban Goodier, S.J.
Two Vols. Octavo. $7.50

ST. FRANCIS DE SALES
By Rev. Harold Burton
Two Vols. Octavo. $7.50
(Former price $12.50)

PRACTICAL SUGGESTIONS FOR THE NEWLY ORDAINED
By Very Rev. John Dunford
12mo. Cloth. $1.50

THE MASS OF THE APOSTLES
By Joseph Husslein, S.J., Ph.D.
Illustrated $2.75

LITURGICAL PRAYER ITS HISTORY AND SPIRIT
By Abbot Cabrol, O.S.B.
Octavo. $5.50

THE LIFE OF BISHOP HEDLEY
By J. Anselm Wilson, D.D.
Octavo. $5.50

THE PARABLES OF OUR LORD JESUS CHRIST
By M. J. Ollivier, O.P.
12mo. $3 25

THE CURE D'ARS
By Abbe Francis Trochu
Octavo. 583 pp. $7.00

These and other worth-while books at all Catholic book stores

Kenedy Catalogue free on request

P. J. KENEDY & SONS

14 BARCLAY ST. NEW YORK